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Pivot Points in Romans

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BY

REV. LEN G. BROUGHTON, D.D.

Author of "Table Talks of Jesus," "The Soul Winning Church," "The Second Coming of Christ," Etc., Etc.

"For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." Romans 1:17.

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PREFACE

"Salvation and the Old Theology, or Pivot Points in Romans" consists of a series of Friday night talks given before the Tabernacle Bible School, and revised with much care for publication.

When I went into this course with the class I promised that I would endeavor to set forth the teaching of this great Epistle without regard to any theory that men have set up concerning it, and this purpose I have kept in mind continually.

At some points I have been forced to present a different view from many of our most popular expounders of to-day, but wherever the difference has arisen I have found myself in harmony with the most orthodox expositors of "The days of the fathers."

The Epistle to the Romans is without doubt the bed-rock in the theology of the wisest and best men that the Church has ever had. They have built their theology on its teaching. The essential doctrines of God, Christ, sin, atonement, propitiation, redemption, reconciliation, and Salvation, as taught in Romans and held by the early Church, have been carefully considered in the series, and without trimming or modification.

My purpose has been to present these old doctrines in the regular order in which the Apostle puts them, and to do it in the language of the people; so that the simplest and plainest mind might grasp them.

I have felt a need in my own field for such a work. The average man, especially the layman, has not been regarded in the presentation of our system of theology. This course therefore has been prepared largely to meet the need of the plain man who wants to grasp the fundamentals of our religion.

Scholarship is not claimed; simply an exposition of the teaching as set forth in this the most interesting of all the Epistles.

LEN G. BROUGHTON.

ATLANTA, GA.

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I

A GENERAL ANALYSIS

I. THE PLACE WHERE WRITTEN

Three names in the Epistle indicate that it was written while the Apostles were in Corinth.

Gaius' house in Corinth.

Phœbe lived in Cenchrea, a suburb of Corinth.

Erastus, treasurer of Corinth.

II. TIME OF THE WRITING

A. D. 58, *March*

Five months before Paul's arrest. Church at Rome not organized by Paul or Peter. Probably organized by converts from Pentecost. Romans written because he could not pay the Church a visit.

III. THE PURPOSE

Not for the mere correction of Jews or Pagans. Other epistles local. Romans to set forth the basic principles of the kingdom of grace as opposed to the kingdom of law.

Key.—Ch. 1:17: "For therein is revealed a righteousness of God from faith unto faith; as it is written, but the righteous shall live by faith."

IV. THE GENERAL PLAN AND SCOPE OF THE BOOK

(1) The Introduction.—Ch. 1:1-17.
(2) The Doctrinal.—Ch. 1:18 to 8:39.
(3) The Dispensational.—Ch. 9 to 11.
(4) The Practical.—Ch. 12 to 15:13.
(5) The Personal.—Ch. 15:15 to 16:27.

V. SUBDIVISIONS OF GENERAL PLAN

1. *The Introduction.—Ch.* 1:1-17.
   (1) His testimony of himself.—Ch. 1:1.
   (2) His testimony of Christ.—Ch. 1:3-7.
   (3) His testimony of the Church.—Ch. 1:7-15.
   (4) His testimony of the Gospel.—Ch. 1:2-16.

2. *The Doctrinal.—Ch.* 1:18 *to* 8:39.
   (1) God's attitude to sin.—Ch. 1:18 to 3:20.
   (2) God's provision for salvation.—Ch. 3:21 to Ch. 8:30.
   (3) How brought about.—Ch. 4:25 to Ch. 5.
   (4) The place and purpose of Christ's death in bringing it about.—Ch. 6 to Ch. 7.
   (5) The life of victory.—Ch. 8.

3. *The Dispensational.—Ch.* 9 *to* 11.
   (1) The Jew's rejection.—Ch. 9 to 10.
   (2) The restoration.—Ch. 11.

4. *The Practical.—Ch.* 12 *to* 15:13.
   (1) Personal attitude to God.—Ch. 12:1-2.
   (2) Spiritual gifts.—Ch. 12:3-8.
   (3) One to another.—Ch. 12:9-21.
   (4) Governments.—Ch. 13:1-14.
   (5) Conscience.—Ch. 14.

5. *The Personal.—Ch.* 15 *to* 16.
   (1) Brotherly preferment.—Ch. 15:1-16.
   (2) His own plans told.—Ch. 15:14-33.
   (3) Fellow workers commended.—Ch. 16:1-16.
   (4) Admonitions to peace.—Ch. 16:17-20.
   (5) Final words and benediction.—Ch. 16:17-27.

II

PAUL'S TESTIMONY OF HIMSELF

Ch. I:I

I. His Name—Paul.

II. His Position—Servant, or Slave. He was not his own. His master was responsible for him.

III. His Calling as an Apostle.

IV. His Life—"Separated unto the Gospel of God."

V. The Cost of His Testimony.

1. His religion.
2. His home.
3. His companions.
4. His fame or position.
5. His wealth.

VI. His Gain—His crown.

First, we must consider Paul's testimony of himself. It is a very peculiar sort of testimony that he gives. He starts out by telling who he is, and to do that he simply has to mention his name.

Paul had two names. First he was Saul of Tarsus, and then Paul. Saul was his pre-Christian name. Paul was his Christian name.

Saul was the name given him by his parents, or someone else in the early part of his life, or else he chose it for himself after he was old enough, for this was often done.

The change from Saul to Paul is very significant. Saul means great, important; Paul means little, insignificant.

His parents doubtless gave him his name "great" after they saw his promise. When he found the Lord, and learned what it was to be a follower of Jesus Christ, he selected for himself his permanent name, which was "little, insignificant." And this characteristic followed Paul all through his ministry, hiding himself that Christ only might be seen.

The next thing that he has to say about himself is that he is a "servant of Jesus Christ." It is very striking that Paul, in writing to the Romans, spoke of himself as a servant. He was writing to a people who despised servitude. If there ever was a people who hated servitude it was the Romans. The Roman citizen gloated in the thought of power. He reveled in wielding the sword. He never dreamed of being a servant. He was a master among men, and the Apostle Paul understood that. He understood it much better than we understand it, for he lived in the time of the glory of Rome, and yet, in writing to the Church at Rome, he introduced himself as a "servant."

Then, it is still more significant when we see

what kind of a servant he introduced himself to be. There are many kinds of servants described in the Scriptures, and at this particular point it is significant to note that the Apostle Paul is introducing himself as the most menial of all servants; as not only a servant in the sense that a clerk in a store is a servant, but a servant distinctly menial, doing the work of drudgery—"a bondslave." The Greek means that. That is the kind of servant that Paul was to Jesus Christ.

Then it is still more significant when you take into account the fact that he is not only a menial servant, but that he is a menial servant and bondslave of the Christ whom the Romans despised and rejected, whom they had helped to crucify. He was the menial, humble bondslave of this Christ, this despised, rejected Nazarene.

Such a testimony, such an introduction as this the world has never seen and never will see again in the history of the globe. If we were going to introduce ourselves to some congregation, we would want to gather up all the testimonies that we could find of our greatness and goodness. Is it not a wonderful, striking thing that the Apostle Paul says nothing about the fact that he was once a member of the Jewish Sanhedrin? The mention of that would have carried weight and power and significance with it, for he was writing to Jews and Gentiles who made up the membership of the Roman Church. There is a great lesson in this. The Gospel of Jesus Christ does

not need the wings of the world to carry it. Paul did not need the testimony of the wicked Sanhedrin to furnish trappings for the Gospel of Christ that was to save the world, hence he does not mention it.

Let us see what comes out of the relationship of slave. It is a fact that every man is a slave of some kind. We may not be so proclaimed, and the world may not so regard it, but it is a fact; a slave to passion, a slave to pride, to comfort, to luxury, to self, to fame, to beauty. Now, Paul says, "I am a slave to Jesus Christ." Christ had come with his scepter and taken His seat on the throne of his heart. That is what it means to be a Christian. We talk about a consecrated Christian, a sanctified Christian, a Spirit-filled Christian. Never mind about that, it means all that to be a Christian, or it means nothing.

Slaves, every one of us! Jesus Christ comes to set us free from the present state of slavery, and then we become slaves under Him. But, after all, is that slavery? As a slave of Jesus Christ one is not his own. We hear a great deal in this day and time about "our rights." In God's name, I ask you, is there any such thing as "our rights"? Does a Christian man or woman have any rights? Can he have any rights? He has been bought with a price. Christ is the purchaser, the blood is the price. We are not our own and have no right to talk about our rights. All rights are henceforth His rights,

and it is what He wants and not what we want that concerns us from that time on.

As such a slave, what follows? Our Master is responsible for us. If I have vested all my rights in Him, He is responsible for my entire keeping. What if someone does trample upon what I think are my rights? God is responsible. I can go to Him and look Him in the face and tell Him all, and then leave it to Him.

You have heard of Sophy, the Spirit-filled washerwoman. She was once visited by a rental agent at a time when she did not have the money for her rent. She had had the rheumatism, and had not been able to stand over the wash-tub as usual, and so had no money for the rent. The renting agent told her that he would put her out of the house if she did not produce the money the next day.

Sophy replied, "Do you think you will? Well, you don't know my Master."

That night Sophy got down on her knees and prayed like this: "Lord, I am your child, and do you think it will be any credit to you for your child to be put out into a bank of snow when she is sick? If you think so, all right, but I declare to you, Lord, I don't think it would be very much to your credit."

Next morning, before the rental agent came, a woman from South Carolina came in and left just the amount needed. As she placed it in the agent's hand she said: "You don't know my

Master. If you did, you would never talk to one of His children like you did to me yesterday."

What Sophy said is exactly true. If Jesus Christ is my Lord and Master, if I have vested in Him my rights, then He is responsible for me, and I have a perfect right to go to Him and say, "Lord, I have given you everything that I have, and I now depend upon you."

Paul also says of his position that he is called to be an apostle. He does not say, "I chose to be an apostle." There is a difference between choosing a thing and being called to a thing, and in that very difference lies the secret of the failure of many good men and women. They have chosen to be such and such a thing, and have never been called. Some ministers have chosen to preach, and have never been called. Some Sunday-school teachers have chosen to teach Sunday-school classes and have never been called. Some lawyers have chosen to be lawyers and have never been called. Some merchants have chosen to be merchants and have never been called. God wanted them to preach or to teach or to ditch or to clerk.

Every man is called of God to his life-work. He may never hear the call, nor heed it; he may never get closely enough in touch to hear it. The merchant has as distinct a call to sell goods as I have to preach. The quicker we realize that God has a plan and a purpose for every human life, the better it will be.

Paul says that he was called to be an apostle, and he says concerning his life that he was separated unto the Gospel of God. Paul did not live the life of a hermit. Some people's idea of the separate life is that they must become hermits while in this world; that is to say, they must have a hiding-place and never come in touch with the everyday thought and conduct of the world. Some of the best people that I know are mistaken at that point, and are wrecking their spiritual lives and preventing their usefulness.

For instance, a woman some time ago came to me and said, "I have decided to consecrate my life to God, and therefore I cannot do this." The thing that she was talking about was a very simple thing; it will surprise you to know just how simple it was—absolutely a thing without harm. A simple little act of pleasantry, but she could not do it because she had consecrated her life. It was this: The Ladies' Aid Society was going to give a New Year's reception, and they were going to have music, speeches, etc. Now the trouble with her was that she had an idea that to be consecrated meant a complete segregation of herself from all pleasure.

It was not so with the Apostle Paul. He lived and worked with the people of his day. He was "Separated unto the Gospel of God," making tents, just as much as he was preaching the Gospel. He was a tent-maker, and never gave up his vocation. His purpose was to teach the wide

world the great truth of sanctified toil—that a man can be absolutely separated from the world while he is making tents.

A man can enter his closet any time and anywhere and pray. The closet is not necessarily a little corner in which the dirty clothes are thrown. A closet is a shut-in place. Wherever a man may be, if he feels that he must shut out everything and talk to Jesus, there is the closet. There is the separate man who, though he is in the midst of the trials and tribulations and business of the great throbbing heart of the world, lives unto God a clean, upright, manly life. That is the separate man; and every stroke of the hammer, and every stitch of the needle, and every turn of the wheel is "unto the Gospel of God."

Now, my next thought is just a word concerning the cost of Paul's testimony. First, it cost him his religion. He was strictly religious: a Jew of the Jews. When he came into this new experience and got this delightful testimony, it caused him to sacrifice the religion of his country, the religion of his mother. It is not an easy thing to go back upon the religion that one is trained to follow.

Second, it cost him his home. You cannot imagine in this day and time how much it meant for Paul to turn his back upon the teaching of the Jews and become the servant of the meek and lowly Jesus. His home would be shut against him. His parents and his people would look

upon him with contempt and shame. I tell you that is not an easy thing.

Third, it cost him his companions. Think of the other members of the Sanhedrin with whom he had sympathized and planned and projected.

He had sat in the council chamber many and many a time when Christ was being discussed and he had joined with them and said, "Jesus must be crucified. We will not stand it. He is a usurper of our rights." And now he must eat his words. There are very few of us to-day who would dare to do that.

It cost him his fame. He had built up a great name; a member of the Sanhedrin; a man who stood right at the top in the political world, and whose influence reached far and wide. It cost him that.

Lastly, it cost him his wealth. He was at one time a wealthy young man, but when he gave up his seat in the Sanhedrin, his home, his friends, his inheritance went also.

My brother, until the love of Jesus has got down so deep that we are willing to sacrifice our money if needs be for Him, we do not know what it means to be a believer in Jesus Christ. The world is just waking up to the realization of what it means to be a Christian.

My last thought is of Paul's gain. "Brother Paul, I have been talking about your trials while on earth. You have been with Jesus for two thousand years, what have you to say now?"

"I have fought a good fight. I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

It is a question which we each must decide; whether we had rather be Saul, a member of the Jewish Sanhedrin, lost forever, or Paul, the servant of Jesus, the despised Nazarene, surrounded by the angels, associating with the saints of past ages, wearing his bright and shining crown.

III

TESTIMONY OF CHRIST

Ch. 1:1-5

I. Who He Is.
   1. Promised by the Prophets.
   2. The Son of God.
   3. Of the Seed of David.

II. His Power—"Resurrection."
   1. Mastery over Death.
   2. Essential to Salvation (1 Cor. 15:12-23).

III. His Position—"Jesus Christ Our Lord." Comprehended in:
   1. Salvation.
   2. Government.

Let us see to what extent Jesus was promised by the prophets:

Gen. 3:15—The seed of woman.
Isa. 7:14—Born of a Virgin.
Mic. 5:2—At Bethlehem.
Zech. 9:9—Entry into Jerusalem.
Zech. 13:7—Smitten by sword.
Zech. 11:12—Sold for thirty pieces of silver.
Zech. 11:13—Potter's field bought.
Isa. 15:6—Spit upon and scourged.

Ex. 12:46—Not a bone broken.
Ps. 69:21—Gall and vinegar.
Ps. 22:8—Taunted with non-deliverance.
Ps. 22:7—Mocked.
Ps. 22:16—Feet pierced.
Isa. 53:3—Despised and rejected.
Isa. 53:7—Opened not His mouth.
Isa. 53:8—Moved from court to court.
Isa. 53:9—Proven guiltless.
Isa. 53:10—Bruised of God.

As I have gone over these verses and thought over them I have felt such an overcoming sense of the vitality of the Scriptures as I have never felt before in my life. I have felt that the Scriptures themselves have not had a chance to do what God intends that they should do; that the only thing in the world that is needed is for the Scriptures to have a chance. The only thing that is needed for the opening of the eyes of the world to Jesus Christ is to give God's word a simple, honest chance. Now, just think of it for a moment. Here are these prophecies. They date back to the Garden of Eden, and range all the way from the Garden of Eden to the coming of Christ. They are prophecies which deal with every minute detail of His life and His death, and they are prophecies, every single one of them, fulfilled in His coming, His life, and in His death.

Take such prophecies as we are dealing with here: The piercing of His feet, a prophecy made

1,000 years before Jesus' feet were ever pierced. Bethlehem was the last place in the world to look for the Messiah to come from, yet more than seven hundred years before Christ was born we have the prophet telling us that He was to come from Bethlehem.

The only thing needed to convince the skepticism of the world is to give the Old Testament a fair chance. I defy any man to go to the Old Testament Scriptures for light concerning the Messiah and go away not believing that Christ was the Son of God.

But there is another thing that I want we should see under this general division. The Apostle speaks of Jesus as the "Son of God," as well as the promised One. Now, we find it not difficult to accept Jesus as the Son of God. There is not very much controversy about that, providing that nothing else followed. The world expected that in some way the Messiah would be connected with God. There never would have been any objection to Jesus if it had ended there, but Paul goes a step further. He states (and this is responsible for the skepticism about Jesus Christ) that He is also "of the Seed of David according to the flesh."

Now that is where the trouble began. When Paul declared that Jesus Christ was the Son of God, and also of the seed of David according to the flesh, he took one step too much for the skeptical world. I confess that there was one

time in my life when this very fact was to me a great stumbling-block. I know well how it came about. I got to thinking about the unreasonableness of the virgin conception and birth of our Lord.

I was a young medical student, and was dealing more with science than sense, as a great many other people are doing to-day, and I got my head all wool-gathering on the subject of the incarnation. I said that it was incompatible with the law of nature for that thing to be. Mary was bound to have falsified. I went as far as any man ever went in his accusations of Mary. However, I was not so silly as to speak my thoughts from the house-top. I was ashamed of them, but I had them in my heart. Those were terribly black and gloomy days, when I felt the faith of my mother and my training slipping from me.

I went to one of the most distinguished scholars and Bible students of the country, and asked him to give me a bit of his time to straighten me out. He took me into a long course of reasoning which to me did not reason at all. There was no reason in it, and there is no reason in any argument that can be put up about this matter. Men who attempt to reason this thing out make themselves silly, because this is one of the things in the face of which reason staggers. A scholarly physician once went to Dr. P. H. Mell with this question. He said:

"Doctor, I would believe in Christianity if I

could explain the supernatural generation of Christ."

Dr. Mell replied: "Well, Doctor, can you explain natural generation in any case?"

The physician hesitated and then admitted that he could not. Supernatural generation is no greater mystery than natural generation.

My friend tried to reason with me about it, and the more he reasoned, the deeper the mystery. I finished my medical education, and went to the backwoods to begin my practice, and one Sunday morning a backwoods preacher at an old country meeting-house knocked out more skepticism in one-half hour than I had gotten in three years, and this is the way he did it. He said: "If there is anybody here who is troubled about the mystery of God becoming man, I want to take you back to the first verse of the first chapter of Genesis. 'In the beginning God.'"

He looked down into the audience very searchingly, and I felt like he was looking directly at me. He continued: "My brother, let me ask you this: Do you believe that God was in the beginning? That is to say, that before the beginning began God was?" I said to myself, "Yes, I believe that." "Now," he said, "if you believe that God was ahead of the beginning, you believe the one mysterious thing of this universe. If I believed that, God knows I could believe anything else in the world."

I had gone to college and travelled clean

through the mysteries of the theory of reproduction and cell formation, and had come out to realize that I was just a common fool; that if God was in the beginning, that was the one supreme mystery of all mysteries of this mysterious universe of God.

I have been using that same argument ever since. I do not want anything better to crack skeptics over the head with. When I ask them this question, they always say, "Yes." We have very few outright infidels to-day. Almost everybody believes in God—that away back yonder before the beginning God was, and I always hold them right down to this:

"Think about all the doubts that you have ever had about it, and then answer me this question: after all these doubts, do you believe that away back yonder at the beginning was God?" Then I tell them that if I believed that God was in the beginning I could believe anything that He says; that if He was so great as to create Himself in the beginning, He could create Himself through the womb of a virgin woman.

The Apostle Paul believed that Jesus was the Son of God, and not only the Son of God, but "of the seed of David, according to the flesh." Jesus Christ developed just like any other child up to the point of His birth, and after his birth He continued to grow just like any other child.

Now you will notice another thing. Paul speaks of "His power." First, it was His origin,

and now it is "His power," and all this attested by "the resurrection." He has introduced Jesus to us as "Promised by the prophets," "The Son of God," "Of the Seed of David, according to the flesh," and now, His power, according to the resurrection. His resurrection is the expression of his power.

I want to notice something of the significance of the doctrine of the resurrection. Why did Paul, in introducing Jesus Christ to the Romans, speak of His resurrection? First of all, because Paul himself had a personal knowledge that Jesus Christ had arisen from the dead. He had seen Him. He had appeared to him, and assured him that He had arisen from the dead; and then he had the testimony of the rest of the Apostles, and a host of others. Paul had no doubt about the resurrection of Jesus Christ.

He testified to them concerning the resurrection, first, because of his own personal knowledge, and second, because of the deep significance of the fact of the resurrection to the Church of Jesus Christ. What is the significance of the resurrection? Let us go to the fifteenth chapter of First Corinthians and get it. What, according to this, is the significance of the resurrection?

It is this: If Jesus arose not from the dead, then our faith is vain. We hear men to-day poohpoohing the resurrection of Jesus Christ; some theologians, Bible teachers, and preachers. How can they do it when they are confronted with

the plain assertion of the Apostle Paul? I cannot see how any man who claims any intimacy with his Bible and who fears God can make a statement disparaging the resurrection.

There are two things essential to salvation. The first is the crucifixion of Jesus Christ, and the next is the resurrection of Jesus Christ. Now, in the Lord's supper we celebrate the crucifixion, His broken body and shed blood; in Baptism we celebrate the burial and resurrection of Jesus. Thus in these types, one by communion and the other by baptism, we set forth to the world the two essential things that enter into the salvation of the world; namely, crucifixion and resurrection.

I never come to the Lord's table that I do not look to the cross; and I never come to baptism that I do not see the resurrection. And in these two simple types we set forth to the world the plan of human redemption.

Understand, I do not say that communion is essential to salvation, nor do I say that baptism is essential to salvation. I say that the two things that are essential to salvation, crucifixion and resurrection, are set forth in these types.

We are now ready to come to the next thought, which is the closing thought in this present study. His position. Here is something very deeply significant. "Jesus Christ our Lord." You will be struck with that expression, "Our Lord." What is the meaning of the word

Lord as we find it used here? It means Divine Sovereign.

As our Divine Sovereign, there are five things that we are to keep in mind. First, His attitude with respect to life. He cannot be our Master unless we have His attitude, for He does not simply master the flesh, He masters the will; He masters the spirit; the inner man as well as the outer man; the whole of life, body, soul, and spirit. Thus mastered, we assume His attitude with respect to life.

That is to say, we assume first His attitude with reference to the Father; second, with respect to the devil; third, with respect to enemies; fourth, with respect to lost souls.

It seems to me that this compasses the whole realm of His life. Let us see: As our Divine Sovereign we have assumed His attitude with respect to everything. First, what was His attitude with respect to the Father? Here it is: "My meat is to do my Father's will." Now, when we speak of Jesus as our Lord and Master, if we speak the truth we mean this, that our meat is to do the will of our Father and nothing else. Is it our meat to do the will of our Father in heaven, or do we want to do partly our Father's will and partly our own will? If the former is true, then we have a right to join in with Paul, and say, "Our Lord." If this is not true, we cannot say it.

His attitude with respect to the devil. After

the Baptism Jesus was led up into the wilderness to be tempted of the devil. The Spirit often does this. He leads man in the ways of temptation that He may try him, but He does not propose to turn His back on him after He has led him there.

When Jesus got up into the wilderness, He was struck at three points common to man. He was struck at the point of His appetite. He was struck at the point of faith. He was struck at the point of desire for worldly possession. What was Jesus' attitude toward the devil at these points? Here it is, "Get thee hence."

Take the attitude of Jesus concerning His enemies that we assume likewise if He is our Lord. What was His attitude concerning His enemies? Hanging upon Calvary's cross, with His enemies mocking, jeering, and actually crucifying Him without cause, what was His attitude? "Father, forgive them. They know not what they do." Our attitude too frequently about our enemies is to curse them. They are after us. They are interfering with our rights. Jesus' attitude was, "Father, forgive them." Men who join with the Apostle Paul and say, "Our Lord," are the men who have that attitude concerning their enemies. If you have not that attitude, stop calling Him "Our Lord." It is mockery.

Is it true that He is our Lord, our Divine Sovereign, the ruling Master of our whole being? If it is not, He is nothing.

Lastly, take His attitude concerning lost souls. What is His attitude with respect to them? "The Son of Man came to seek and to save that which was lost." That is to say, the whole mission of Jesus was seeking to save the lost. If Jesus ate a meal, it was to enable Him to do the work of His Father in saving souls. If Jesus made a garment, or purchased one, if He dressed Himself in the morning, it was that He might win souls. If Jesus studied to know the customs of the people, it was that through the observance of the customs of the people He might better win souls to God. Now, my brethren, hear this: Jesus said, "As my Father hath sent me, even so send I you." That is to say, the mission that Jesus had, we have, if He is our Lord and Master. If He is our Divine Sovereign, then His mission is our mission, and just as everything He did was for the purpose of enabling Him to do more soul-winning, so it must be true with us. If you are a merchant, your merchandise is to help you do more soul-winning. If you are a housekeeper, or nurse, it is the same. The one object of every child of God who says, "My Lord and Master," is to win souls to Christ.

The other day I took up a magnet. It was a very strong instrument. I observed that it took up a piece of steel two or three times its own weight. When that piece of steel was covered with tin or nickel it did not pick it up. You can rub the magnet all over it, and it will stay

where it is. There is no connection between the steel and the power of the magnet. The piece of tin cuts it off from the power of the magnet. Now, Jesus Christ as our Lord and Master, as our Divine Sovereign, is the great magnet of power. The only reason to-day why we have missed the life of Jesus Christ, with its power, is because He, as our great magnet, is severed from us by the coating of unbelief with which we have covered our lives, and the only need of the Church to-day, as I see it, is to get the coating off and let Christ, as Magnet, and ourselves come in touch. When we do this, the power of heaven will course through our lives and lift us into the presence of our Lord.

IV

TESTIMONY OF THE CHURCH

Ch. 1:7-12

I. Who Makes up the Church?
   1. Beloved of God.
   2. Called Saints.

II. His Feelings for the Church.
   1. Thanks God for Their Faith.
   2. Makes Mention of Them in Prayer.
   3. Desires to See Them.
   4. That They Might Be Established.
   5. That They Might Comfort Each Other.

III. Practical Suggestion Concerning the Church.
   1. It is of Divine Origin.
   2. It Has Divine Conditions for Membership.
   3. It Imposes Divine Obligations.
   4. It Results in Divine Blessings.

We are still dealing with the first section of the Epistle, the section of introduction, in which we have Paul's fourfold testimony: His testimony of himself, of Christ, of the Church, of the Gospel. We have considered his testimony of himself and his testimony of Christ, and now

we come to take up his testimony of the Church, and we find this in Ch. 1:7-12 inclusive.

Who Makes up the Church?

1. "Beloved of God."
2. "Called Saints."

There is an apparent omission here. The old authorized version and the American revised substitute "to be," but it is hardly proper to call it a substitute, though it is not contained in the original text as distinct words. The Greek word means those who are called to be, or to do something. They are first, beloved of God. God loved everybody in Rome, as God loves everybody in the wide, wide world. "For God so loved the world that He gave His only begotten Son, that whosoever believed in Him, should not perish, but have everlasting life."

That is the expression of God's love to the world at large, but God loved the Church at Rome with a different love from that love which He had for the entire world. God loves the Church with a different love from that which He has for the world. God loves the Church as a father loves an obedient, loving, sympathizing, helping child. A father naturally loves all his children, but any father knows that he loves that obedient, trustful, sympathizing, helpful child with a very different love from that which he has for the one indifferent to his will and his wish. So it is with respect to us who are

God's children by re-creation. We are His children in the sense that He created us, and in that sense He loves us and feels a responsibility for us. He feels a responsibility for us which is so great that He robbed Himself of the presence of His only Son and sent Him to this world to live and die that we might be saved. But there is a very different sense in which God loves His own children by re-creation. He loves them as obedient, loving, trusting, confiding, promising children.

Then you will observe that they are called from among His other creatures to be "saints." Now this word translated saints is a word which needs some study in order to get the full force of its meaning. "Called saints," that is to say, they are saints by way of a calling. No man ever became a saint in any other way than by way of a calling from God. No man ever became a Christian except by way of a calling. No man ever came to Christ who was not called before he came. I believe God calls every man, whether he be in this country or some dark heathen corner of earth.

I was talking to a missionary who had made a study of the conditions of the race, and he said that he had never yet found a man, however deep in ignorance and superstition, but that in his heart there was something that pointed him to a better life; a life of justice and equity with regard to his relations to his fellow-men. There was always something, somehow, somewhere, that

worked upon their consciences and told them of a better life and a better way. I believe that that is the Spirit of God, and I believe that a man who lives in accordance with the light that God gives him is saved.

This expression means more than that. It means that they are what they have come to; that they are in fact saints, as they are called saints. It meant a great deal for those people there in Rome to come out and join the Church of Christ. It meant a great deal anywhere in that day to join the Church of Christ. You may rest assured that those people who came out and connected themselves with the Church in those days were what they professed to be. They were what they were called. Would to God that that could be said of the Church of this day and time; in this city; of my Church; that it could be said of every one of us; that we are what we are called.

We are called Christians; would to God that we were Christians. Have you ever stopped to think of the deep significance of that word? Of all there is wrapped up in it? If so, I feel that you have been impressed with the fact that even the best of the people of God fall far short of coming up to their calling.

I was talking the other day with a skeptic. He said: "The thing that staggers me when I begin to think of my relation to Christ, is the way that you people live. You claim Him to be Lord

and Master, and I know from the study of His life as revealed in the Gospels that you are not what you call yourselves. I know that He is not your Lord and Master. To be Lord and Master of your lives would mean a different thing from what I see exemplified. It seems to me, as I look at the Church, that there is no difference between your life and the life of the average responsible citizen who makes no professions at all of religion."

This criticism cut me to the heart. Now and then we find a conspicuous exception to this general rule, but generally speaking, it is true. The average church member will stay away from church on Sunday for want of a new hat or bonnet just as easily as one who is not a member of the Church. The average church member is just as sensitive with respect to his rights as the man outside the Church. I would to God we were all what we are called; I would to God that we would measure up to our calling half as well as these Roman Christians measured up to theirs. They knew that this meant the loss of their lives, perhaps, and yet, having their hearts fixed upon God, they were willing to die.

Then let us take further the consideration of this question of saints. This term is applied to Christians in the Epistles in two different ways. First, as individuals, Eph. 1:18, Col. 1:12. Second, as members of a spiritual community, 1 Cor. 1:12.

The word translated saints in Eph. 1:18, refers entirely to the holiness of the individual, and in that sense he uses the term saints there; but 1 Cor. 1:12 refers to the members of a specific community, as you would denominate certain people who live in this city, or any other place.

Take another aspect of the word. In this sense the word is used precisely as it is used here. It is the same word exactly and is used to convey identically the same idea. It is "called out of and away from the rest of creation to be saints, and named saints." Here he is writing to the Corinthian Christians as members of a spiritual organization, the very same thing that he is referring to when he addresses the brethren in the Church at Rome, "called saints"; saints by way of a calling, and called by God; saints who are what they are called. Just as it was true in the case of the saints at Rome, it was true of the saints at Corinth. It took a great deal to come out and be a saint in Corinth. It was risking their lives, their standing, friends, companions, so that when they came out and joined the Church they were men and women who had determined to live exactly in keeping with their profession. Now let us consider his feelings for the Church.

First, he thanks God for their faith. Now observe what a vast difference there is in the testimony and thankfulness of the Apostle Paul concerning the Church at Rome, and the testimony

and thanks of the average man concerning the Church of to-day. The Apostle Paul, in commending the Church at Rome, commends them for their faith. When we wish to commend a church we generally commend it according to its intelligence, or wealth, or social position, or numbers; sometimes according to the location of the building, and the character of the work. I am thoroughly aware that "By their fruits ye shall know them." At the same time, I believe that God is displeased, greatly displeased, with the way we have of estimating churches.

To illustrate: I was present in a little town in another state one day, and the question of the most important and most beautiful church in the city was up. One man said: "I think that church over on the hill is the most important church because there are three millionaires belonging to it."

"What about its prayer meeting?" I said.

"I don't know whether they have one or not," was the answer.

"What about its Sunday-school? You are an officer in the church and ought to know that."

"Well," he replied, "I don't think much of a Sunday-school."

He did not know anything about it except that it had three millionaires in it. He was a type of many of the leading men of the churches today.

The pulpit itself has a way of estimating the

strength and power and position of the church by the amount of wealth and culture and refinement that it has in its membership.

This is all displeasing to the Spirit of God. It is not God's way of estimating the Church. The thing that God cares for most in a church is its faith; to what extent can that people bring things to pass for the kingdom of heaven? That is the thing God is asking of the Church, and that is the thing that He would bring us to the point of appreciating; the faith of the people; the extent of its grip on God. That is what God wants of the Church to-day, and, the more I see of the work of the Church and the movements of God in this present day and time, the more I am convinced that that is the thing God is concerned about.

Culture will come; refinement will come; wealth will come, as much as is needed. The one thing God wants is the right kind of faith, and following that will come everything that the Church needs. Oh, that we might see the unlimited possibilities ahead of us in the exercise of faith. Seeing it, we will grasp it; grasping it, we will live it, and when we do we will become an interrogation point to the world. That is what God wants. Just as long as the amount of money that a church gives can be explained, just that long will God be left out of the giving; but when the church gives to that point where it cannot be explained, then somebody is going to say,

"Well, I do not understand that." And while they pause to think about it, God's Spirit will slip in and say, "It is God." The same thing is true with reference to every other department of life.

Now then, observe the second point: "That he incessantly makes mention of them in his prayers." Paul prayed for the Church in Rome. I wonder how many of us have learned to emulate Paul's example in that? How many of us have prayed for our own church? I am afraid a very small per cent. of us. We pray, perhaps, for everything in the world but our church, and that perhaps is the explanation of why there is oftentimes so much criticism of the Church. There was once a certain person who became very distasteful to me. It troubled me. It came to me one night while I was in prayer and I began to pray for that man, and God took every bit of feeling about him out of my heart. I saw just as many flaws in that life as I saw before, but I saw good that I did not see before.

Paul prayed for the Church in Rome. Oh, God, help us to get a lesson from Paul! Pray for the Church at home, and not only for the Church at home, but all churches. Paul was broad enough to realize that he had a connection with all the churches in the world. My brethren and sisters, we have never learned the alphabet in the prayer life. We have never yet learned how to pray.

In the third place, "that he might be prospered

in the will of God to come to them." "In the will of God!" Do you think that is a careless expression just to fill up space? There is something doubly significant in that expression. Paul did not want to go unless it was the will of God. Paul realized that God had a plan for his life, just as God has a plan for every life, and realizing that, he could not afford to step out of God's plan. He only maintained connection as he stayed in God's plan for his life.

Have you never stopped to think that you too have a plan laid out by God for your life? If I am a fanatic, it is on this subject, that God has a plan for my life; that He has a place in this big world for me to fit in; a place that will not fit anybody else in the world.

Do not try to do your Christian work like somebody else. Try to know how God would have you to do it, and when you have a clear interpretation of the will of God, do what God wants done.

In the fourth place, you will see that the reason for his desire to come to them was not that he might see them and shake hands with them, but it was that he might do them good, "that they might be established in their faith"; and further, "that he and they might be comforted in each other's faith."

See the great Apostle putting himself down on a common level with the Church of Rome, saying, "We can strengthen each other's faith, and

help each other out." Oh, the simplicity of this mighty man of God! How dependent we are one upon the other! There is no man taught of God, however ignorant he may be, that cannot teach me, and no man feels that more than I do. I think some of the most profound truths that I have ever heard have come from some of the most ignorant men, whose minds and hearts have been opened to receive the Spirit, and upon whose hearts and minds the Spirit has operated. Oh, my brother, if you have not had the chance that somebody else has had, do not grow discouraged; God is as able to give you thoughts as He is able to give any man, however wise in the wisdom of this world.

Now, I want to draw a few practical conclusions concerning the Church.

First, that it is of divine origin.

Second, that it has divine conditions for membership.

Third, it imposes divine obligations upon its members.

I want the time to come when men and women will realize the bigness of the Church of Christ; that it is God's institution; that it is the biggest organization in existence; that as God's institution it demands of us that we shall put into it our best endeavors, and when our people realize in deed and in truth all this, the Church will prosper as never before.

V

TESTIMONY OF THE GOSPEL

Ch. 1:16-17

I. Paul—The Man.

II. His Declaration.

Observe under this head (1) For (2) The Gospel of Christ (3) Not ashamed.

III. The Reason for His Declaration.

Note 1. The desire—salvation.

(a) Salvation from the penalty of sin (Rom. 5:10; 6:10-12).

2. The extent of its application—"Every one that believeth."

3. The order of coming, the Jew first (John 4:22; Matt. 15:23).

IV. The Purpose of the Epistle.

Note. Definition of righteousness.

V. How Brought About.

1. By faith (Rom. 3:20-23).

2. By imputation of Christ (Phil. 3:9).

3. Impartation (Rom. 8:2-6).

VI. Method of Its Expression.

1. Confession by mouth (Rom. 10:9-10).

2. Baptism (Rom. 6:4, 5, 6; Gal. 3:27; Col. 2:12).

3. Lord's Supper (1 Cor. 10:23-26).
4. Righteous Living (Rom. 6:1-6).

Paul is one of the most remarkable characters, not only in the Bible, but in history. Paul, you remember, was born a Jew, and at the same time, born in a Gentile city, the city of Tarsus. Paul associated with many Gentiles. He learned their ways and customs. When he grew up to young manhood, he was sent to Jerusalem for the completion of his education, where he entered the school of the Jews and began the study of the language and customs of his own people, and also the religion of his people. He was a pupil of the famous teacher Gamaliel.

With this short introduction of the Apostle Paul, let us take his declaration—verse 16. Properly translated, the declaration should read as follows: "For I am not ashamed of the Gospel." Now, that is a strong declaration, and it is especially strong when we take into consideration the fact that it is made by Paul, who had been Saul of Tarsus, a great scholar among the Jews, and an officeholder in high rank in their government.

Since his conversion, he faces the world, his old associates, his companions in business, religion and law, and declares to them, and to the world at large, that he is not ashamed of the Gospel.

In considering Paul's declaration, I want you to give due consideration to these three expres-

sions, "for," "the Gospel," and "not ashamed." To get the force and significance of the word "for," go back and read the thirteenth and fifteenth verses. "Now, I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also . . . *for* it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

As much as to say, "While I have been hindered from coming to you, it is by no means because I am ashamed of the Gospel. That which has hindered me is something other than that. *For* I want to assure you that I am not ashamed of the Gospel. That is not the reason I have not come. That is not the reason that I have not lifted up my voice in the great capital city of the world."

Then take the expression, "the Gospel." What does this mean? It means the "good tidings" contained in what we call the four Gospels—Matthew, Mark, Luke, and John. These four Gospels give the general outline of the whole plan and purpose of redemption by Jesus Christ. This was the thing that Paul was sent to declare. Of course, in declaring these he had to refer back often to the Old Testament prophecies and teachings, but the purpose of Paul's preaching

was to set forth the Gospel as "good tidings," because Jesus Christ was the center around which the whole of this new system of religion revolves.

The religion of Jesus Christ is not in any sense an overworked Judaism. It is a distinct and separate thing from the religion of the Jews. It is in no sense a religion of works. I cannot make that too emphatic, because so many people are mistaken with respect to it.

I heard a man not long ago, a distinguished theologian, say that what was needed for the Jews to-day was not the proclamation of the Gospel of Jesus Christ so much as it was to get them to eliminate from their teaching that which had crept into it by process of time, which was foreign to the original teaching that God gave them. In other words, he claims that the Jew can be saved by simply reworking Judaism.

We cannot be too careful not to drop into that kind of error. The religion of Jesus Christ is a separate, distinct religion. It came to take the place of the religion of the Jews.

Paul speaks of the Gospel as "good news," "good tidings." And it is good news. I was thinking when I was studying this lesson, "Oh, how I thank God for the day when the Gospel light flashed into my heart! Where would I be now, were it not for this 'good news'?"

Then take that other expression, "not ashamed." "For I am not ashamed of the Gos-

pel." Remember, this is Paul speaking—a great man, an officeholder of high rank among his people. How this ought to bring many of us to our knees in conviction, because we have tried to hide in a corner and not let our light shine out.

I was reading recently some words by one of the greatest teachers of the Word of God. He said: "I have never yet seen a young convert that remained firm in his conviction of Jesus Christ that had any disposition to backslide," and I began to think; and I don't know that I ever did either. Just so long as we can get a man to openly confess Jesus Christ, there is no danger of backsliding.

Take a man who is addicted to strong drink. He walks into a barroom, and says: "I want a glass of whiskey. I am a Christian. I believe in Jesus Christ." He cannot say that. If he did he could not take the drink, and so with other forms of temptation. If we could only get men and women to do what Paul did under all circumstances, boldly confess Jesus Christ, we would stop men from backsliding.

Let us take the next general division. The reason for his declaration. Verse sixteen says: "For it is the power of God unto salvation to every one that believeth. To the Jew first, and also to the Greek." Salvation is the biggest word in the English language. There is no possible way of defining it. It is too big. It is a word that cannot be expressed because it is bigger than

anything used to express it. In this particular case the Apostle is referring to salvation from sin. That is the thing that he is looking at now.

In this sense salvation is used to save from, first, the penalty of sin (Rom. 8:1). "There is now therefore no condemnation to them that are in Christ Jesus." There is salvation, saving us from the penalty of sin. In addition, take John 5:25 and Rom. 5:9. We cannot dwell too much upon the fact that the race of Adam since the fall of man has been under the curse and penalty of sin. There is where every man is to-day who is not a Christian. It does not take any Bible to prove that man is a depraved being. The history of the race proves it. Our own experience proves it. There is not a man in the world who does not know that the inclinations of the natural man are toward evil. It is a struggle to go the other way. The natural tendency is toward that which is evil. That is true of the race everywhere. By reason of this fact the penalty is resting over him, and Jesus Christ comes to save men, first, from the penalty of this sin.

Do I address a man who is not saved? If I do, let me say to you that you are now under the penalty of sin. You are just like that man who has been tried in the courts and found guilty, and is awaiting execution. The penalty of sin is resting over you. The full force of the penalty you have not realized yet, but it awaits you.

The Gospel has come to save you from the

penalty of sin. That is the first thing that the Gospel undertakes to do, and that is the first thing that most people embrace with reference to the Gospel. The thing that brought me to Jesus Christ was, first, the consciousness in my own heart of the fact that I was a condemned sinner, and that there was resting over my head the awful penalty for sin.

The next thing is salvation from the power of sin. Take Romans 5:10 and 10:12. First, from the penalty, giving us life and liberty and freedom, and second, from the power. Here we come to deal with the Christian life. This does not apply to the unregenerate man, as it is no promise to him of salvation from the power of sin. When a man has accepted Jesus Christ, he is free from the penalty of sin, then he is prepared to appreciate the force of salvation from the power of sin, and I thank God that this is just as true as the first.

I hear men talking like this: "Oh, well, I am bound to sin. We are not perfect in this life." The man who says that does not follow his Bible. He may sin. I do not know a perfected soul, but the Gospel, appropriated in all of its fullness, does promise to save men from the dominating power of sin, and we need to preach it. Be assured of the fact that this same Gospel that has saved you from the penalty of sin and given you liberty and life, will also save you from the dominating power of sin in your every-day life.

VI

GOD'S ATTITUDE TO SIN

Ch. 1:18-3:20

I. Preliminary.—What is sin? 1 John 5:14; 2 John 3:4. God's attitude to sin. "Wrath." 1:18. Definition: "Wrath," opposite of love.

II. Reasonableness of God's Wrath.

1. His law.
2 Revelation in conscience.
3. Revelation in nature.
4. Their conduct.
(a) Glorified not God.
(b) Gave not thanks.
(c) Vain in their reasoning.
(d) Hearts darkened.
(e) Idolatry.

III. The Manner of His Wrath.

1. Present.
(a) Hearts unclean.
(b) According to works.
(c) Without respect to persons.
(d) According to Paul's Gospel.
2. Future.—Judged by God.
(a) According to truth.

(b) According to works.
(c) Without respect to persons.
(d) According to Paul's Gospel.

What is sin? There are two definitions of sin. They are in 1 John. The first is in 1 John 3:4, "Sin is the transgression of the law." The second is in 1 John 5:17, "All unrighteousness is sin."

"Sin is a transgression of the law." The Revised Version translates it, "Sin is Lawlessness." It is a disregard of law. It is disobedience of the law. Then the next definition, "all unrighteousness is sin." Keep in mind the definition of "righteousness." It will help you to see the nature of sin. Under this definition, righteousness is failing to come up to God's standard.

There are a great many people who think that sin is doing something that God has told us not to do. That is true, but it is not all of sin. It is also failing to do what God has commanded; failing to come up to God's standard.

Righteousness is balancing God. You have seen the children at play on the See-Saw: one child on one side and another on the other of equal weight, each one balancing the other. When they balance each other, there is perfect harmony—an easy swing. God in all past ages demanded of man that he should balance Him; that he should complement Him, so that there might be no friction between heaven and earth. But man

was unable to balance God, so Jesus Christ came, and He, being God Himself, complemented God, and thus an easy swing between earth and heaven was established through Jesus Christ.

Now, righteousness is just that balancing of God. Man cannot balance God. He could only be complemented by Deity himself; otherwise God would not be God; He would not be just, immaculate and pure, spotless and holy. In order for Him to be balanced, He must have one on the other side just as holy, as immaculate, as sincere, as pure, as spotless as He Himself is.

So God came Himself in the person of Jesus Christ and took His place upon our evil: the "See-Saw," and through Him we also His righteousness and are able to complement Him. God's demand of the race is satisfied through Christ when we are in Him, and that is literally way we can satisfy God, so that without Christ there is no satisfaction of God.

Through Christ Jesus we can look straight into the pure eyes of the Great, Infinite, and Holy God. Out of Jesus Christ we have no standing whatever in His pure presence.

All failure to come up to that point is sin, and all violation of the law is sin. What is man's attitude to this sin of lawlessness, transgression, and failure to come up to God's divine holiness? You will observe that it is not merely the wrath of God is revealed against men (Sin

has no feeling of wrath against man. His wrath is revealed agnst the sin of man. He is looking at sin, and He hates sin, and the wrath of God is revealed against the sin of man and not man himself. He is love when it comes to His attitude toward man, but He is wrath when it comes to His attitude towards sin, and hence He has given us a way and provided a way of escape from sin.

There are a great many people who shrink from the idea that God is a God of wrath. They are fond of saying that God is a God of love. And that is God's normal condition. He is the very embodiment of love. God's wrath is against that which is abnormal. Let God be placed in His normal condition, and He is love, and everything that issues from Him is love. If man had not fallen in the Garden of Eden such a thing as wrath would not have been revealed. The whole life of God, from the time that Adam fell in the Garden of Eden until Christ hung upon the cross, was against sin. Love would flow like the stream as it trickles down the mountain side if it were not for sin, and wrath is revealed against "all ungodliness and unrighteousness of man."

Some people think that it is unreasonable for God thus to look upon sin. The reasonableness lies in the fact that God tried man by providing everything that was necessary to overcome this state of abnormality. He provided: First,

was unable to balance God, so Jesus Christ came, and He, being God Himself, complemented God, and thus an easy swing between earth and heaven was established through Jesus Christ.

Now, righteousness is just that balancing of God. Man cannot balance God. Deity could only be complemented by Deity himself, otherwise God would not be God; He would not be just, immaculate and pure, spotless and holy. In order for Him to be balanced, He must have one on the other side just as holy, as immaculate, as sincere, as pure, as spotless as He Himself is.

So God came Himself in the person of Jesus Christ and took His place upon our end of the "See-Saw," and through Him we obtain His righteousness and are able to complement Him. God's demand of the race is satisfied through Christ when we are in Him, and that is the only way we can satisfy God, so that without Christ there is no satisfaction of God.

Through Christ Jesus we can look straight into the pure eyes of the Great, Infinite, and Holy God. Out of Jesus Christ we have no standing whatever in His pure presence.

All failure to come up to that point is sin, and all violation of the law is sin. What is God's attitude to this sin of lawlessness, transgression, and failure to come up to God's desire for holiness? You will observe that it is not said that the wrath of God is revealed against man. God

has no feeling of wrath against man. His wrath is revealed against the sin of man. He is looking at sin, and He hates sin, and the wrath of God is revealed against the sin of man and not man himself. He is love when it comes to His attitude toward man, but He is wrath when it comes to His attitude towards sin, and hence He has gone to work and provided a way of escape from sin.

There are a great many people who shrink from the idea that God is a God of wrath. They are fond of saying that God is a God of love. And that is God's normal condition. He is the very embodiment of love. God's wrath is against that which is abnormal. Let God be placed in His normal condition, and He is love, and everything that issues from Him is love. If man had not fallen in the Garden of Eden such a thing as wrath would not have been revealed. The whole fight of God, from the time that Adam fell in the Garden of Eden until Christ hung upon the cross, was against sin. Love would flow like the stream that trickles down the mountain side if it were not for sin, and wrath is revealed against "all ungodliness and unrighteousness of man."

Some people think that it is unreasonable for God thus to look upon sin. The reasonableness lies in the fact that God tried man by providing everything that was necessary to overcome this state of abnormality. He provided: First,

law. Man violated that. Second, God provided instruction in his inner conscience, and man went back on that. Third, instruction with reference to nature, and he went back on that. Then man's conduct itself is sufficient to justify the wrath of God against his doings.

"The wrath of God is revealed against all ungodliness of men, because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made."

We have here God justifying His wrath upon the ground of His revelation of law. Then there is the second revelation of Himself in the inner conscience of men, that which God has revealed in them; for God manifested Himself to them. You will understand that the Apostle is speaking of heathen men and women, who had never known of God. He is setting up the claim that they are without excuse because, though they have not heard of God and have not had the law of God, they have had God's revelation of Himself in their inner conscience. He has manifested Himself in them, and then, also, because of "The invisible things of Him since the creation of the world being clearly seen." The Apostle here sets up the second plea for justifying the wrath of God upon the ground that God has given them enough, in the things that He has created

about them, the visible things, enough to remind them of the existence of the invisible. So he argues, "they are without excuse."

Then, take their conduct. This is sufficient to justify God's wrath, and when coupled with His revelation, it more than justifies the wrath of God, because that "knowing God they glorify Him not as God, neither give thanks, but become vain in their reasonings, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things."

There are five things here specified in this bill of indictment. First, they glorified not God. Second, they gave no thanks. Third, they became vain in their reasonings. Fourth, their hearts became darkened. Fifth, they became idolatrous. Note that he starts out with the assertion that they knew God. They might deny it, but they knew Him. They knew Him by the revelation in His law. The Jews knew all about that. At that time Jerusalem was largely inhabited by Jews, and Jews formed the pillars of the Church in Rome. It was through the efforts of the Jews that the Church in Rome was established. So they had the revelation of God in His law.

Then, those who had not heard of God had had the revelation of God in their consciences. Paul does not stop to expound conscience. He

states a simple fact and leaves it for us to consider ourselves. So he says they knew God, and yet in spite of the fact that they knew God they were guilty of those things that he mentions. Note the gradation of it. "They glorified not God." They knew Him, but did not glorify Him. Oh, how easy for us to forget God! I have never been so pessimistic as I am at this minute with respect to the existence of sin in the world, and the vilest sort of sin. It grows out of the great prosperous wave that has been for so long a time sweeping over this country.

Failing to glorify God, see the next step. Of course, they "neither gave thanks." When God slips out of our minds, there is not any need for thanks, and so they ceased to give thanks. To-day we can hardly get enough people together in prayer meeting to hold down the benches. A thankless age is this in which we live. God has been lost sight of. Sin is on the rage and even God's people are failing to give thanks.

Then the next step: "They became vain in their reasonings." This was the time when Rome lifted her proud head and defied the world with her philosophy, when they became so ambitious in the world of letters, and especially in the world of philosophy, that they became worshipers of their intellects, and during that period developed some of the most gigantic reasoners that the world has ever seen, and they became wild over the reasoning of their minds. They overlooked

God, stopped giving thanks, and became worshipers of their own intellects.

Is this not true of us to-day? We see it everywhere. In the Sunday-school class, in the pulpit, in the demands of the pew upon the pulpit, in our theological seminaries, in our colleges and universities. The world seems to have gone wild after the reasonings of men. But men are not saved by philosophy.

The mind itself is depraved. When Adam went down, he went down in mind, body, and soul, and the only way by which the mind can be redeemed is through the blood of the atonement. I do not care anything about the philosophy of men, unless it is a philosophy that has been redeemed by Jesus Christ.

Then, take the next step: "Their hearts were darkened." When they lived in the head, they moved out of the heart. When man moves out of the heart chamber and moves into the head chamber, there is not anything left in the heart chamber, and a vacuum cannot exist. Something has got to go in there, and the devil takes up his abode and that heart gets filled with everything that is contrary to the highest demands, so that it becomes darkened.

You might as well try to fly to the sun as to appeal to the heart of a fellow that has moved up into his brain. His heart has become darkened. His heart eyes have gone out. If he sees suffering it makes no impression. That senti-

mental side of his nature has become blurred, and that is the description of the age in which we live to-day.

And then comes the fifth and last step—idolatry. There is no other place to land. They have either got to go back and re-state their theological position, or else go into idolatry.

There are many people that are in lands of idolatry because they were born there, but there are many people here in our own country who might as well be there. It is just as much a species of idolatry to worship the parrot or horse, or anything else, as it is to set up an image and worship it. They allow these things to come in and take the place of God. They pay more attention to these things than they do to God. They are more careful with respect to things of this earth than to those things that pertain to heaven.

Look for a moment at the manner in which God's wrath reveals itself. "Where God gave them up in the lusts of their hearts." That is not God's wrath. That is the revelation of God's wrath. For, after all, the definition of wrath is "the opposite of love." God is normally love. The opposite of that is wrath. God may be expressing His love in an earthquake, though we are not able to see it. He expresses it in thousands of ways, and we want to see just how He revealed His wrath then.

He gave them up. How I should hate to feel

that God had given me up, or had given my town up, or had given my race up. Have you ever stopped to think of what it would mean for God to take His hands off and let you go according to the natural bent of life? That is exactly what God did. He gave the race up.

Now, in what particular did He give the race up? "In the lusts of their hearts unto uncleanness." That is how God did it. That is the way He revealed His wrath for the time being. That is the way He revealed Himself to them in the age in which they lived, and He does it in the age in which we live, if we fail to avail ourselves of the way of escape.

There are four things here. First, that God gave them up in their hearts. God turned their hearts loose. He took His hands off and said, "Go on and love everything that the natural, vile man wants to love. I have got my hands off, and you can go now." That is the way God revealed His wrath—by turning man loose. Man had failed to avail himself of the remedy for his salvation. God had tried and tried, and men had wandered off purposely, and so God gave them up, and their hearts became darkened.

Then He took His hands off their bodies. After that He took His hands off their passions, and that awful description of the outcome is such that I cannot comment on it. And then God gave them up unto a reprobate mind. What does he mean by a reprobate mind? The word

reprobate comes from the words *re, pro,* and *bare,* which mean this, "rejection after a second trial." God had given the race two great chances for redemption, and the race had failed. First, they refused the chance of law, then they refused the chance in revelation. They turned their backs on both, and God turned them loose. He tells us the results of having a reprobate mind, "Being filled with all unrighteousness, wickedness, covetousness," etc.

My! what a picture that is! And yet that is a picture of the race.

Let us go just a step further and see something of the manner of God's wrath revealed in the future. We have been considering the manner of God's wrath revealed for them at the present time. Now for the future we have this: Judgment. God visits His wrath upon us at the present time. We have seen the manner of the visitation of His wrath, that He turns loose our hearts; that He lets them run wild; turns loose our bodies, turns loose our passions, and gives us over to the natural workings of a reprobate mind. For the future, God reserves judgment. There are just four things that I want we should see:

First, it is a judgment according to truth. I remember a cartoon I once saw of a young preacher. He had just returned from a theological seminary with his theological degree, and he was making his first sermon, and had taken for

his subject, "Truth." On one side of him was a great pile of books, and in his hand a pen. He had just written his subject. His first division was, "What is Truth?" And he was looking at that pile of books to find the answer to that question. Just over him was an angel, holding in one hand a Bible, and with her other she was pointing to it, and saying, "Thy word is truth."

We are to be judged according to truth. What is truth? The truth of God revealed in the Bible. I do not say that there is no truth in the works of science, for there is; but it is not by that truth that we are to be judged.

The Apostle Paul was trying to make them see that in the last day we shall be judged according to the Bible, and the truth of God in our hearts.

Then you will see that it is a judgment according to works. They are to be judged according to what they have done, and according to what they have not done. It is a judgment without respect to persons. That is stated to adjust the relationship between the Jew and the Gentile. It is a judgment according to the law and revelation, whether it is the revelation of the law to the Jew or to the Gentile. The law and the revelation, whether it is the revelation of God in the law or the revelation of God and the law in their inner consciences and in nature, is the same truth provided for in

the word of God, and they are to be held in rigid judgment by it.

What about the heathen to-day that do not know anything about the Gospel. They have got to stand the test of the truth. The heathen to-day have the same revelation that they had then in their inner consciences. They have something within them that tells them of a standard that they are to live up to.

Then, you will see that it is a judgment according to Paul himself. This gives me such a good chance to say what I want to say. Some people say to me, "Show me what Jesus said. Do not show me what Paul said." Let me say that the words of Jesus have no more weight in the scripture than the words of Paul. Paul was inspired to say what he said by the same Spirit that inspired Jesus.

The last thought is the reiteration of the universality of sin and the insufficiency of the law to save, and all that you need to do is to read, "There is none righteous, no, not one."

This is exactly where the world stood at the time when the provision for the world's salvation culminated in the crucifixion of Jesus. What an awful picture! How black and hideous! The whole world in sin, and not one in the great universe of God that did good. And yet people say, "I do not see any need of Christ. I believe that all that religion is, is doing good to your fellow man and living right." For four thou-

sand years God had been searching to find one good man, and finally wound up by saying, "There is none righteous, no, not one." Man failed in Eden. He failed to keep the law. He failed to respond to the dictates of his inner consciousness; failed to see Him in the things that He had made. God then turned him loose and he went to the bad.

With unbridled hearts they loved everything that was impure. With unbridled passions they went worse than wild. With a reprobate mind they had put themselves on a plane with the brute. And the world at large is right there to-day. You need not talk to me about this world getting better. Some are getting better, and some are getting worse. There are we to-day. Oh, that hopeless picture! What a picture of corruption Jesus looked down on when He started from His father's throne to do the work of human redemption!

VII

GOD'S PROVISION FOR SALVATION

Ch. 3:21-5:11

I. The Nature of Salvation.
   1. Of God.
   2. Apart from the Law.
   3. Witnessed by the Law and the Prophets.

II. The Application.
   1. By Faith.
   2. In Jesus Christ.
   3. Unto All that Believe.

III. The Method.
   1. Justification.
   2. Redemption.
   3. Propitiation.

IV. The Illustration.
   1. Abraham.
   2. David.

V. The Results.
   1. Peace.
   2. Rejoicing in Hope.
   3. Rejoicing in Tribulation.

We have dealt with God's attitude to sin, taking up the hopeless condition of the race; that everything that could be tried for the redemp-

tion of the race had been tried, and man had failed at every point, so that there was none good, no not one. We now take up the other side of the picture, the side of salvation, and we find in verse 21 the nature of this salvation, and it is so clearly stated that it hardly needs to be expounded at all. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe."

You see, in looking at the nature of this salvation, that it is, first, "of God." Please bear in mind the necessity for that kind of salvation. The necessity for it grows out of the fact that then, as to-day, man is fond of working out for himself a theory of salvation, a theory which suits his own mind.

There are those who are holding to-day to salvation by character. They hold that man is saved through obedience to the law; by being good, and kind, and considerate, and honest, and just in his relation to his fellow man; hence, they are preaching a Christless salvation. They use Christ only as a type, as a pattern to fashion their lives by.

Then, there is another school of teachers, teaching salvation by the church; that all that one has to do to be saved is to come into the Church and subscribe to its rules and regulations, and to go through with its ordinances.

There are those who teach salvation by conscience; that all one has to do is to so live as not to wound his conscience. They don't see that conscience failed in the Garden of Eden, just as all else failed.

Then, there are those who are teaching salvation through the worship of various idols and images; heathen, we call them. And so we might go on, naming various schools of teachers who teach salvation.

If you will take the pains to look into it, you will find that the biggest word in any language, among any people on this earth, is the word salvation. It may be approached from different standpoints; it may be approached with different meanings and different understandings with different people, but after all, the one great thought of the world is salvation—how to get men saved. Saved from what we call sin; saved from bad living and made more righteous and holy in life and conduct, in thought and deportment.

All this is the one great thought of the world. In some sections of the world they are trying to solve the great salvation problem by education, and in other sections they are trying it by legal processes. In one way or another, humanity everywhere is giving itself to what we call salvation; it has always been so, and men have always been at work upon it.

The Apostle Paul, in writing this Epistle, calls attention to the fact that he, as the ambassador

of God, is holding up to them a salvation that is of God; God is its author, not man; and that is the salvation we need to-day, and that is the salvation we are here to teach, and that is the salvation that the Church has got to stand for. The time has come when the cry of the Church must be "Back to God." See what God has said about this, and if God has said, then that is enough.

Then you will see in the second place that it is "apart from the law." You are not to understand that this is intended to abrogate law. He never could abrogate law. He came to fulfill the law; the salvation of God is apart from the law only in this sense, that it takes hold of man at the point where law failed to touch him.

In other words, the salvation of God is not a salvation that can be obtained by one through obedience to certain legal requirements, but the law of God is to be to the man who is saved by the salvation of God the outcome of his salvation.

Let us thoroughly understand what the Apostle Paul means here, because if there is one weak point in our Church system, it is this point. There is the biggest mistaken conception imaginable in the minds of the world with respect to what salvation is. It is strange to me after all the teaching for all the past ages of the Church, that there should be such a vast amount of ignorance about this.

The Apostle Paul says, "This salvation that is of God is not a salvation that can be obtained

by obeying the requirements of the law, lest you should have something to boast of; but it is a salvation apart from the law; it is a salvation absolutely independent of the law. It is not something that you can work out, or work yourself up to, but something that you accept by faith, and then the law is the outworking of the salvation principle that is within by faith."

Some people imagine that because of this statement, they are at liberty to go right on and violate the law as they please. But that is not the teaching of the Apostle. It is not apart from the law in that sense. There is not a single requirement of the ten commandments that the Apostle Paul does not intend to incorporate into the Christian's life. You cannot violate the Sabbath because you have become a Christian; you cannot kill because you have have become a Christian; you cannot commit adultery because you have become a Christian. There is not one single requirement that is not binding upon the Christian, but the whole decalogue does not lead one step toward becoming a Christian, for salvation is apart from the law.

The law is binding on you only in the sense that when you are saved you are mastered by Christ, and everything that is right, Jesus Christ, as your master, binds upon you to be done.

I am afraid of those people who are forever speaking in a disrespectful manner concerning the law. The Apostle Paul does not mean to make

any reflection at all upon the law. What he is trying to do is to impress upon them in this new system of religion that the law is not the means by which they are to be saved; that the law is the outcome of their having been saved; that when a man is saved the law is his delight; it will not be a thing forced upon him, it will be the natural order of life.

In the next place, this salvation is "witnessed by the law and the prophets." Look for a moment at the Transfiguration. There we have exactly what the Apostle is talking about in a very striking manner. There Jesus on the Mount of Transfiguration is visited by the law and the prophets in the persons of Moses and Elias; Moses representing the law and Elias representing the prophets; Christ representing the Gospel, which represents this salvation that is apart from the law.

What is the purpose of Moses and Elias there? They have been dead centuries. They have left their record—their inspired testimony. Why should they come? There is a very significant reason. They are there to give their testimony fresh from the throne concerning this salvation; this salvation of God.

If you could have been there and asked Moses what he was there for, you would have heard him say, "I have come here to give my indorsement of this salvation." If you could have asked Elias, "What are you here for?" he would have

said, "I am here that I may lend my testimony to this new salvation; to this salvation which is apart from the law."

Moses and Elias that day faded into utter insignificance by the side of Jesus, for it was the Disciples who said, under the inspiration of all this glory, when Jesus stood in the presence of those two heavenly visitors, "This is a good place to be! Let us build here three tabernacles; one for Jesus, and one for Moses, and one for Elias," and I am not surprised that they let their enthusiasm get the better of them. I should have done the same thing. Oh, the glory of that scene! I expect when I get to heaven I shall say more extravagant and more foolish things than that. I expect when I get the first glimpse of the white throne what I say will be so far in excess of the extravagance of that as that it will fade away.

"Let us build here three tabernacles; one for Thee, and one for Moses and one for Elias. Let us stay here and worship." Then there came a voice from heaven, saying: "This is my beloved Son, hear ye Him." Moses and Elias have had their day. The law had its day. The prophets had their day; but these are all dead. We are living in a new order. We are living at a time when men are saved in a different way.

Then, take the next step.

We have been speaking about the salvation that is of God, and that is apart from the law, and

that is witnessed by the law and the prophets. Now, the question comes, How is one to receive this salvation of God? If not by the law, then how?

Now, the Apostle answers this question very beautifully in the 22d and 23d verses. He says we are to receive it "by faith." Now, listen. There is nothing new in this statement of the Apostle. When he speaks of salvation by faith, unless he goes further, which he does, he does not state anything that is at all new.

The fact is, no system of salvation is without faith. Take, for instance, the man who believes in salvation by character; that all that is required of one is to live right. Is that without faith? By no means. It is salvation by faith, but the faith in this instance is in the man.

Take the man who believes in salvation by the Church. Is that a salvation without faith? By no means. It is a salvation of faith, but the faith in that instance is in the Church, and in the ordinances of the Church.

Take the man who believes in salvation by the worship of idols. Is that salvation without faith? By no means. I was speaking to a missionary from China and said, "Are those heathen without faith?" "Oh, no," was the answer, "they have a very strong faith; very much stronger than many Christians. They have such a strong faith that they can accept a very mystical lot of nonsense and believe that there is salvation wrapped

up in it." And so it is with respect to every system of salvation. There is no system that is without faith.

So, I say again, if the Apostle had gone no further than that, he would have stated nothing new, but, thank God! he went further than that. He says that this salvation is by faith "in Jesus Christ." That is the difference.

My brother, faith in Christ as an abstract thing is not different from faith in business, or in the promise of any man, so far as the abstract thing in itself is concerned. But faith in the sense of the salvation of God is a faith that grips Jesus Christ; Christ is the object of the faith of the man who is saved. Christian workers, think about that. It will help you explain the way of life.

You know we have mystified faith until sensible people are asking, "What do you mean by faith?" I have seen strong minds puzzled over the question.

Give a man credit for what he has got. Every man has got faith in something. Show him that he has got faith, and then try to turn his faith to Jesus Christ.

Faith implies three things: First, knowledge; second, assent; and third, trust.

First, knowledge. No man can have faith until he knows. You cannot expect men to exercise faith in a proposition that they have never heard anything about.

Second, assent—giving assent in the mind to the proposition.

Third, trust. After assent always comes trust. When you come to deal with salvation, it is first, a knowledge *of* Christ; second, assent *to* Christ, and third, trust *in* Christ. That is all salvation is.

Take now the method of salvation:

Three pivot words: 1. Justification. 2. Redemption. 3. Propitiation.

These three words are the great pivot words of salvation. How many a theological battle has been fought over them. These three words, if understood properly, will make theologians out of every one of us, because around them hangs the whole question of redemption.

Take the first word, "justification." We shall find the word used over and over again. It is used thirty-nine times in the New Testament, twenty-seven times in Paul's writings; eight times in the synoptists, three times in James, and once in the Apocalypse.

What does it mean? Every one of you that has been saved has been justified, and you are justified now, and you will be justified when you stand before the judgment.

Justification is a very different word from pardon. Pardon is a different word and is by no means to be thought of when we think of justification. Pardon simply frees one from the penalty of crime or guilt. Justification deals with the character of the criminal or guilty one and

sets him free. Pardon simply removes the penalty for the crime, but does not touch the criminal. He is just the same criminal that he was before. Suppose he is a thief and is proven to be a thief, and afterwards the law pardons him. The law does not change the fact that he was a thief, but it relieves him of the penalty of the crime.

Justification is a stronger word. It deals both with the condition of the criminal and with the crime. Justification deals with the character. It sets the character of the individual right, as well as pardons him of the crime that he has committed.

Only God can do that; the law cannot do it. No statute that man can enact can do it; no act of any man can do it. He may be a Czar of Czars, and yet he cannot go back and undo a thing that has been done. He can lift the penalty, but he cannot change the character of the guilty man; but justification does. It sets the criminal himself right as well as wipes out his penalty.

Now for the next word—"redemption." Justification does not embrace redemption. Redemption is part of the process by which justification takes place. The word redemption means "recovery by the payment of a price."

Redemption is an entirely different word from ransom, just as pardon is a different word from justification. They mean very different things,

and yet you will find people using them as if they meant the same thing.

Redemption is the result of the work of ransom. Jesus Christ Himself is the ransom of the sinner; redemption is the result of the ransom work of Jesus Christ. They are, therefore, not interchangeable terms. They do not mean the same thing, literally or theologically. Redemption is the result of a price that has been paid.

God owns the entire race of the world to-day. We are God's by ownership, just as much as my umbrella is still mine by ownership. I own it because I paid the price for it. It is my umbrella, and yet I do not know where it is, I never expect to see it again, because somebody else possesses it.

Now, God owns the race, but He does not possess it. The devil possesses the race, but it is God's. God made the race and God bought the race. The most of us are simply used as garments to clothe the devil with; to shelter him from the storm.

God has bought the race back. He made it. The devil got it. God came and redeemed it by a price. That is what redemption means. We shall see what that price is. All this is preliminary to the work of justification, and the Apostle Paul seems to start out with justification and leads into the preliminary work.

The third word is "propitiation." What does

it mean? It is a hard word to define. The word itself means "reconciliation by atonement." When you get to the origin of the word, you find that it means to cover sin with blood. It is never used without that meaning. There is not a use of the word in the Old Testament Scriptures in which the idea of blood is not involved, so we see from that that there is no reconciliation without blood.

There are kindred words, words that perhaps some teachers have fallen upon with a different meaning, but the word from which this comes is never used in the Old Testament Scriptures except in connection with blood.

Let us see how this salvation "of God, apart from the law, witnessed by the law and the prophets, which is applied by faith in Jesus Christ unto all them that believe," is brought about? It is done by our being justified, by our being made right and having our sins pardoned, by having been redeemed or bought back by the reconciliation of the atoning blood of Jesus Christ. That is how.

There is no salvation of God that is not brought about by faith in Christ through the atoning blood that He shed on Calvary.

Again, let me say, justification is making right in character and in conduct; redemption, bought with a price; propitiation, covering with the blood. When we have had these words grip us, we have made a great step forward in the direc-

tion of comprehending the whole scheme of salvation.

Note in passing that the fourth chapter deals with Abraham and David as illustrations of the whole question of salvation.

The fifth chapter deals with the Results of Salvation.

1. Peace.
2. Joy, or rejoicing in hope.
3. Rejoicing in tribulation.

If we are saved, we have been justified. We have been redeemed. We have been reconciled with the atonement. A propitiation has been made. Now, what is the outcome? Since this is true we are ready for the fifth chapter. "Being, therefore, justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith unto this grace wherein we stand."

First, "let us have peace with God." Lots of people have no peace, no happiness in their souls, not realizing that when we are His, when we have submitted to Him, and believe in Him, that there are not enough devils in hell to keep us out of heaven. I know I am saved. I have got the biggest thing on earth. I have been justified and I have been redeemed. I have been reconciled, not through my goodness, but through His atoning merit. I have all this; therefore I am happy. I have got peace.

Then, let us "rejoice in hope." We have peace

in our souls. Now let us rejoice in the hope of His glory. And let us rejoice in our tribulations. What does the word tribulation mean? It comes from the Latin word "tribulum," and that means a "threshing machine." You know what a threshing machine was in those days. They put the wheat down and cut a pole and took hold of the small end of it and beat the wheat out of the chaff.

Listen. The Apostle Paul says, "now you have got salvation, have peace. Peace with God. Peace in your soul. Rejoice in hope. Rejoice in your tribulation. Rejoice in your threshing machine."

The time will come when the Lord will lay you down and beat the wheat out of the chaff. He has had lots of us down there and has kept some of us down there for a long time.

Rejoice in tribulation, it does not make any difference what it is, only remember that no matter how hard it is, He is getting rid of the chaff so that He may have the grain to use. That is the only part that is worth having. The chaff of human life is just like the chaff in the wheat. The only thing that is worth anything is what is left after God beats the chaff away.

"'Twas for my sins my dearest Lord
Hung on the cursed tree,
And groaned away His dying life,
For thee, my soul, for thee.

"Oh, how I hate those lusts of mine
That crucified my Lord!
Those sins that pierced and nailed His flesh
Fast to the fatal wood.

"Yes, my Redeemer, they shall die,
My heart hath so decreed;
Nor will I spare the guilty things
That made my Saviour bleed."

VIII

RECONCILIATION AND RIGHTEOUSNESS

Ch. 5:9-21

I. A Re-statement of the Doctrine of Justification.
   1. Definition of justification.
   2. How used.

II. Reconciliation.
   1. Definition of reconciliation.
   2. How brought about.
   (a) Movement of God toward man.
   (b) Movement of man toward God.
   (c) A consequent change in man.
   (d) Reconciliation.

III. Necessity of It—Adam's Sin.
   1. All in sin.
   2. All in death.
   3. All in judgment.

IV. Ground of It—Christ's Righteousness.

It seems that the Apostle Paul recognized what every one of us must recognize in studying this book, and that is that there is a very great necessity for a thorough and comprehensive under-

standing of what is involved in the word "justification." I am sure in dealing with this word that we are dealing with one of the greatest words in Paul's writings. He so regards it. You can see it by the frequent use he makes of it and the various meanings and applications which he gives to it.

Just as Paul found it necessary to frequently repeat this word and consider this doctrine, so we find the necessity among us to-day. It is the one great doctrine about which there is more ignorance and more necessity for understanding than any other that we have to consider.

What is the meaning of the word? The word itself means primarily "to make right," and secondarily "to acquit." In order that you may have a proper conception of the word I will give you another meaning which it seems to have: not only "to make right," but "to make right to the point of thinking right," thus showing us that the work itself concerns not simply the adjustment of the wrong, but the adjustment of the wrong in such a way as to put into the mind of the wrongdoer another design. In that sense it seems to involve the whole of man—his mind and his heart.

Then, in the secondary sense, is the idea of acquittal. We understand what it is to acquit one of a wrong. Now, in the theological sense, the word justification means to comprehend both the idea of "acquittal," and the idea of "making right."

Let us look at it. The idea of acquittal and the idea of making right. A sinner presents himself to Jesus Christ guilty, undone, and absolutely hopeless. No power in himself to obtain a single solitary thing, and on recognizing his powerless, hopeless, and helpless state, he presents himself to Jesus Christ.

In presenting himself, two things take place: In the first place he is justified by acquittal, and in the next place he is justified by being made right himself. He has his sins covered by the application of the blood, blotting them entirely out of sight, so that, so far as the sin for which he stands judged before the bar of God as guilty, is concerned, in the act of justification that sin is covered, so that as God looks upon the sinner He finds him not in the state that He once found him. He is made right in so far as the sin for which he was condemned is concerned.

But somebody says, "Isn't that equivalent to the work of regeneration?" No, the work of regeneration has not yet taken place. In the work of justification, the man is righted so far as the sin for which he is condemned is concerned, because it is covered up, but in the work of regeneration there is the impartation of another life from above, which is of an entirely different character, and it is a life that hates sin; that loathes sin; that wants to live without sin; that turns from sin.

The work of regeneration is different from the

work of justification in that it gives to the man an entirely new nature. The things that he once loved, he now hates. It is the impartation of a new life, a life from above, even the life of God.

Somebody says, "Isn't that equivalent to the work of sanctification?" No, it is not. Sanctification takes the justified and regenerated soul, that soul which has had its sin covered up and has been reconciled to God, and sets that soul apart to service that is wholly acceptable to God in its everyday life. That is the work of sanctification.

There is nothing that can take place in the future life of the regenerate soul that cleanses it any more perfectly than it is cleansed in the work of regeneration, for it is as pure and as clean and as spotless as a soul can be made, and hence those people that teach that there must be some future work of sanctification to clear it of dross left on hand at the time of regeneration are teaching that which is not taught in the Scriptures.

From God's standpoint, a man is just as clean when he is born again as he ever can be afterward. There can take place no process that will cleanse him any more perfectly than he is cleansed in the work of regeneration, because he has got a new heart; a heart that is as much unlike his old heart as his old heart was unlike the original heart that God put in him when He first made him.

Now, let us go back again. What is justification? It is the making right of the sinner in the sight of God. Justification is taking the sinner, and covering his sin with the blood of Jesus so that God Himself cannot see that sin. It is absolutely and forever put away by the covering of the blood of Jesus. The blood of Jesus is so thick that God's great piercing eye cannot see through it and discover the sin of that sinner that is under the blood.

That is the work of justification. The sinner now stands free from condemnation under the blood of Jesus.

If you ask me what part character takes, I tell you, absolutely none. It takes no part in salvation at all, only that character is the outcome of salvation. God justifies the sinner by covering up his sin and putting it out of sight, and in that sense only is his character involved.

Let us take the next great word, which is found in the tenth and eleventh verses, the word "reconciliation." What does it mean? We find that the word from which we get our word reconciliation means "to restore to harmony," and we find that the Greek word is still a stronger word. The Greek word means "to exchange." That is to say, exchange the position of hostility for a position of peace. When we were reconciled, we simply exchanged positions. We were once hostile to God, and God was once hostile to us. In the work of reconciliation we have in exchange

for our hostility the peace of God that passeth understanding.

Now, this is brought about in this way: First, by a movement on God's part toward us, and that movement always begins with God. The initiatory move began with God, and in that initiatory movement of God toward the sinner for his reconciliation, there is wrapped up everything that love can possibly do, even to the extent of the death of His own Son. It seems that God exhausted heaven and earth in His effort to save man. He gave His own Son as a last step to impress the race of fallen men with the fact that His great heart of love was sorrowing for them.

This is the first movement on the part of God to reach and save man. And that movement on the part of God is complemented by a corresponding movement on the part of man toward God. God is moving heaven and earth to get to man, and man becomes aware of that fact, and realizing his helpless condition, and seeing that God is moving everything in his direction, he, in turn, begins to move towards God. With God moving manward and man moving Godward it does not take them long to get together, and when they meet the first thing that takes place is this: A change of the sin character of the man himself, and a corresponding change of judgment on the part of God toward man.

Man comes in contact with God, having his eye of faith centered upon God and His right-

eousness in Jesus Christ, and they meet. That faith is recognized; and at once in the purpose of God the blood of Jesus Christ covers the sin of the man, and he is left standing in the presence of God, after this application of the blood of Jesus, with all of his sin covered.

Just think of it! A poor, helpless sinner. Somebody flashes the light, and the movement of God toward him is seen and his heart is amazed by this matchless love, and he looks up and grasps by faith the cross and is saved.

"As we all by foreign guilt
In Adam are reviled,
Therefore we all by sovereign grace
In Christ are reconciled."

Let us now see the next step: The necessity for all this. In what does the necessity for all this work of God consist? It consists in the one fact of Adam's sin. Never mind what people say about Adam's sin in a jocular way, it is true that the necessity for all this work that we have been considering and are to consider lies in the fact of Adam's sin.

"But how is man to be held responsible for Adam's sin when he had nothing to do with that sin which Adam committed? How are we to be held responsible for Adam's sin?" somebody says.

The question grows out of a failure to recognize the federal headship of Adam. Adam is the federal head of the race of mankind, and as such he gives coloring to all his children. Here is a father, and he lives in such a way as to contract Bright's disease, and you look down three or four generations and you see a child with puffed eyes and swollen limbs. The doctor is called in, and he soon reveals the fact that that child has Bright's disease, and he goes back to the father and mother and finds Bright's disease; he goes back to the grandfather, and there was Bright's disease; he goes back to the great-grandfather, and there was Bright's disease.

You say that does not look fair, for that child to suffer for the sin of that parent. No matter whether it is fair or not, it is a fact.

Now, with respect to this matter of sin: Adam is the federal head of the race, and for Adam's sin the world is suffering. It cannot be otherwise. I remember when I was in England during the Boer war, I found that very few of the English people were in favor of that war, but the federal head of that government declared war, and to war they had to go.

If the Congress of the United States were to declare war upon any foreign nation, it would not be a question as to whether we wanted to go to war or not, or whether we believed in war or not.

During the war between the states my father

never believed in secession. He never believed in slavery. He did not have any negroes to defend, and he did not care to defend those of the men that did, but he had to go to war all the same. The federal head said war, and to war he went.

So, my friends, it is just that way with respect to Adam's sin. He plunged into sin, and all the race of mankind plunged with him, because he was the federal head of the race.

What is the consequence of Adam's sin to the world? First, universal sin; sin everywhere; sin among all people; sin for all time to come; second, universal death. That sort of universalism I know is true.

It is the strangest thing to me that the people who are always arguing against the justice of the whole race of Adam suffering because of Adam's sin never have one word to say about the fact that death is universal because of Adam's sin. Not only are we guilty in the sight of God because of Adam's sin, but we are condemned to die because of Adam's sin. (1 Cor. 15:22: "As in Adam all die, even so in Christ shall all be made alive," refers to the death and resurrection of the body.)

You will see by reading the thirteenth verse of this fifth chapter that sin was in the world before the law was given. The law here refers to the law of Moses, and then you will see this also, that sin is not imputed where there is no law.

What is meant by that? The Apostle says that sin was in the world before the law; that is to say, the law is not the origin of sin. Sin was here before the law was given. It was here from Adam down to Moses, and has been here ever since. But he says that sin is not imputed where there is no law.

Are we to understand by that that those people who lived from Adam down to Moses were saved? Were all those people saved? I do not think so, for the law was in their hearts. It means much more than that. It means that the atonement of Jesus Christ is so broad, so big, so deep that it covers all sin up to the point at which a human being reaches a sense of conscious responsibility.

It is in that way that we can account for the salvation of infants. There is but one way, and that is in perfect keeping with what is taught here. Infants are saved by the atonement of Christ. The atonement of Jesus Christ was for sin, and nobody will ever get inside of heaven's gate that is not there through the atoning blood of Jesus Christ, but sin is not imputed until the law begins to operate, for it is covered by the blood, but the moment that the law begins to operate, the moment of consciousness of right and wrong and our relation to the great God and His holy law dawns upon us; then and there sin revives and we become personally accountable for sin.

But what about the heathen? Every heathen baby born into the world is saved. Why? Because the sin is not imputed to that child until the law is given. But you say, "The heathen in many sections never had the law." Do you not remember that we found that the heathen had the law revealed in their consciences, and in nature, and they went back upon the revelation of God upon their inner consciences and in nature, and thus they were violators of God's law. So it is to-day. But their children do not sin until "the commandment comes" to each little heart; then sin revives and he disobeys and dies.

I maintain that wherever a man is found in heathen lands without the law and the knowledge of Christ, who lives up to the teaching of God as revealed in his inner conscience and in nature about him; wherever such a man is found, that man is saved. But that is stated only to state another proposition, that that man is never found.

What is the ground of this reconciliation? The ground of it is the righteousness of Christ. We have no merit of our own. What is meant by this word righteousness? Here is another great pivot word. The word righteousness means "adjustment to the right."

What does God demand of man? He can demand but one thing of him, and that is absolute righteousness—that he shall be adjusted to the right. God is right; He is the embodiment of

absolute righteousness, and He cannot demand anything less than that and be righteous Himself and absolutely holy. He has to be complemented if He is to be reconciled to the race.

Reconciliation presupposes an adjustment of all the existing difficulties, of every single thing that has kept the parties at variance.

What is the only thing that ever separated God and man? Sin. They would be walking in the Garden of Eden arm in arm now if it had not been for sin. The whole race of Adam would to this day be keeping step with God, never one dying. Sin separated God from man. Sin is the thing that God has to put away before He can be reconciled to man. That is the demand. It is absolute righteousness.

God saw that the race could not meet His demands. He gave Adam instructions as to how to keep His requirements and Adam failed. Then He gave man the law, and the law failed. He put the law in their consciences and in nature, and that failed, and then what? Then He gave Himself. God saw that there was nothing under heaven that man could do, or that He could do for man, that would make him complement His righteousness, so He gave Himself.

If we could understand that, how it would change our instructions in the inquiry room! If we could make men see that it is simply looking up by faith and receiving the righteousness of Jesus Christ. As I study these truths I see more

fallacy in the teaching that is done in our evangelistic services in our effort to lead men to Christ than I ever thought existed. Oh, the need of a more intelligent conception of the great and yet simple scheme of redemption!

IX

RELATION OF SALVATION TO LIFE

Ch. 6:1-14

I. The Question Stated.

II. The Answer.

III. The Argument—Our Union with Christ.

1. His death.
2. His burial.
3. His resurrection.
4. Baptism.

IV. The Results that Follow This Union.

1. Changed relation to sin.
(a) Not to reign in our mortal bodies.
(b) Not to present our members as instruments of unrighteousness.
2. Changed relation to righteousness.
(a) Present bodies to God. (b) Yield members to righteousness.

We have considered the question of God's provision of Salvation. We have seen the method of this provision and the operation of it. Now we come to consider the relation of this salvation to life.

In the first verse we find the Apostle raising the question. "What shall we say then? shall we continue in sin that grace may abound?" There are men and women to-day who are asking the same question. They are arguing that inasmuch as works have no part in salvation, they will accept the salvation of Jesus Christ, and then sin as much as they please. A man said to me not many days ago, "If I believed as you teach, that salvation is all of grace and not of works, that works play no part in it, I would be the happiest man in the world." I said, "That is just exactly how happy we are." "Yes," he said, "but I would be happy because of another reason. I could then sin as much as I pleased and feel sure that the blood of Jesus Christ covered it all up." I said, "My brother, you do not know the full significance of the salvation of Jesus Christ. If you did you would not say that."

The Apostle Paul was surrounded by those who talked and felt that way, and after he had given them such clear teaching concerning salvation by grace, then he began to ask this question of those around him: "Shall we continue in sin that grace may abound?" and his answer is, "God forbid." Then he proceeds to give them the argument.

It consists in the fact that a saved soul is united with Christ, and this union comes through His death, burial, and resurrection. Then he proceeds to use baptism as an illustration of the complete-

ness and thoroughness of this union with Jesus Christ.

Now he says this union with Christ that is so complete is a part of His very death, His burial, and His resurrection. I have recently become convicted of this mistake in our teaching concerning the cross. We have been placing great stress upon the efficacy of the cross. We have held up the cross perpetually before men, and have done well to do it, for if people do not see Jesus on the cross there is no possible way of salvation, but I believe that we have made a mistake in failing to call upon people who are desirous of salvation to see not only Christ on the cross, but themselves with Christ on the cross.

Now, the teaching of the Apostle here is: On the cross of Calvary with Jesus Christ, we all died. Some time since Rev. F. B. Meyer and I were talking together and he said to me: "Brother Broughton, I caught a vision the other morning that I never had before. I do not know whether you have ever had it or not, but I want to tell you about it.

"I had been studying about the cross until I had my soul saturated with it, so saturated that I could not sleep, and I got up and got a pencil and notebook and made a sermon on the cross. I intended to preach that sermon on Sunday morning, and so I got up and dressed myself, and finally was adjusting my tie before the mirror, and just as I finished adjusting my tie, the

thought of the cross came back to my mind, and I began to run over the various points in my sermon, when I said to myself, 'Have I ever been on that cross?' Potentially I was on the cross when Jesus hung there, but actually, in experience, have I been on that cross? Have I felt the nails in my hands, and the crown upon my forehead, and the spear in my side? Have I felt the loneliness of Jesus as He hung upon the cross?' and I trembled, and I turned from the mirror and walked up and down and the thought was so overmastering that I dropped down to pray, and still that question came, and I got up from my knees and walked up to that mirror and stood before it and stretched out my arms and looked up to God and said, 'Oh, God, nail these hands with Jesus to the cross!' and I stood there a moment and saw myself actually hanging with Jesus with a howling mob at my feet, and from it I had such peace as I never had in my life, and instead of preaching the sermon on the cross, which I had prepared, inviting everybody to look at the cross to be saved, I went before my people that morning and gave them that experience and closed my sermon with an appeal as strong as I could make it for every man and woman to get down before God and never get up until they actually, in experience, saw themselves upon the cross."

Not only does the Apostle argue that on the cross with Jesus we died, but he argues further

that from the cross with Jesus we were buried; that we were put clean out of sight of the world, and the world out of sight of us; but not only are we united with Him through the cross and burial, but, blessed be God, we are united with Him through the resurrection. As Jesus was raised from the dead, and as He walked in a new atmosphere and a new experience, absolutely separate and distinct from anything and everything he had ever experienced before, so we must walk in newness of life. Now that is the closeness of this union with Christ.

What is the difference between a saint and a sinner? It is the difference of the grave. Between the saint and the sinner is the open grave, and the sinner is on this side facing it, and the saint is on the resurrection side, leaving it behind, having conquered it. He is dead with Christ, buried with Christ, resurrected with Christ.

I think one of the most important lessons we can possibly get out of this study is this. I would to God that every professed believer in Jesus Christ was really and truly on the resurrection side of the grave. I would to God that every person I ever baptized in my life was really and truly, as their baptism professes, on the other side of the grave, walking in newness of life, and if our baptism does not mean this, it does not mean anything. It amounts to worse than nothing, for it is a mockery in the sight of God. If

our lives are not different from what they were before we were baptized, then we make a mockery of God; we misuse the ordinance of baptism. It is not to get into the Church that people are baptized. Baptism is not the door to the Church.

But somebody says, "Did we actually die with Jesus? I have never seen a man yet who actually died when he exercised faith. This old flesh still lives. How, then, did we die with Jesus?" We died potentially with Jesus. We see from this 11th verse that we are to reckon ourselves as dead with Christ; as buried with Christ; as resurrected with Christ. "Reckon ye yourselves dead." That is to say, we are by faith to accept Jesus Christ in His atoning work upon the cross as our salvation; then, having accepted Jesus Christ for salvation, we are to treat sin as if we were dead, and give it no more control over us than if we were dead. That is what the Apostle Paul meant when he said, "Reckon yourselves dead." He knows that this old flesh is still alive, tremendously alive, and it has been alive in every man that has lived since he lived, but we are to reckon ourselves dead and treat sin as if we were dead.

I remember hearing this story: There were two men, both preachers, and they were great friends. They went through the university together, and were inseparable. However, when they graduated they were separated. One went as a mis-

sionary to a far-distant country, and the other stayed in England. Before they separated, each signed a covenant to this effect: If you die first, I will preach your funeral sermon. If I die first, you will preach mine.

They separated. Years and years passed, and after awhile in the providence of God these two ministers met again, and it was a joyful good time when they met. They talked about the various things that had transpired. One finally said to the other, "Look here, do you remember that contract we made when we separated?"

"Yes, I do."

"Well, you remember that we agreed to write our funeral sermons and keep them until the time came for their delivery. Did you write yours?"

"Yes. Did you write yours?"

"Have you got your funeral sermon on me?"

"Yes. Have you got yours on me?"

"Well, I declare. Isn't that funny? I tell you—you get yours and I will get mine, and let's get together and we will read what we said then just fresh from the university. And we will see if we have changed our opinions."

And so they got together with their sermons. Number One got up to preach the funeral sermon of Number Two. He stood in front of him, and began. His oration was very beautiful, and his language was perfect. As he piled it on and on and on, Number Two smiled and said, "Hold

on!" "No," said Number One, "you keep your seat. You are dead, and dead people don't talk."

Now, that is just exactly what the Apostle means. We are to reckon ourselves dead. We are to act with relation to sin as if we were dead, and sin is to have no more charm, and no more influence over our lives than if we were dead.

Then let us see the significance of the result of this union with Christ. The result of this union with Christ is twofold. First, it results in a changed relation to sin; secondly, in a changed relation to righteousness.

Now, with reference to changed relation to sin, we find this: That we are not to let sin reign in our bodies (verse 12).

From this I gather that the Apostle means to convey this: That sin is still present in the flesh; hence he says, "Let not sin reign in, or over, your bodies." It is there. It will always be there.

You know there are certain teachers that teach that through a certain process which they call sanctification, the whole Adamic nature is eradicated; that there is therefore no such thing as sin from within; that sin comes to them from without.

Now, I know some good people who teach that, but they are very, very much mistaken in their teaching, if I know anything at all about the teaching of the Scriptures. Sin never leaves the flesh. That which is flesh is flesh, and that which

is spirit is spirit. Flesh will remain flesh until death. Sin always lives in the flesh, and when I hear men talking to the contrary, I always feel to pity them. I feel for them because I have seen so many wrecks come from that kind of teaching.

"Let not sin reign in your mortal bodies. Now we are not to infer that because sin is in the flesh we are just to let sin play havoc with us. That is the very opposite of what he is teaching. He calls us to recognize that sin is present, and also admonishes us to see to it that sin does not get the mastery over us and make us do things that we ought not to do.

Then again we are admonished not to present our members as instruments of unrighteousness. By members here he means the various faculties and senses of the body. He not only wants us to keep sin from having dominion over the body, but also to be careful that we do not allow our members to become instruments of unrighteousness. Now this is the change relative to righteousness.

In the first place there was the changed relation with reference to sin. We have a different view of sin and look at sin in an entirely different way from what we once looked at it. We look at sin now as a dead man, and then, on the other hand, present our bodies as alive from the dead. Present our members as instruments for righteousness. This is an argument against nega-

tive Christianity, and is one of the things that is needed to be taught.

How much negative goodness there is in this world! People who are content with not doing any wrong! We find them at conventions and Bible conferences and Bible institutions and the like. They have a kind of craze for going around getting Bible teaching.

We need our churches filled with men and women who will not do a known wrong, who cannot be bought nor bribed nor bulldozed into doing wrong. I wish we had more of this type of Christians. There are so many jellyfish Christians in our churches. They serve God all right as long as it is easy, but the moment there is a fight on hand they play the coward and skulk off and hide.

We want men and women who cannot be driven to do wrong, it makes no difference how hard the battle. We want them all filled with the Spirit that enables them to do right in spite of everything; determined not to do wrong, and fully as determined to do right. We do not find many like that. We find a great many who are determined not to do wrong—you cannot hire them to do wrong—but you go to them and say, "Come to prayer-meeting to-night," and they will say, "Oh, I want to stay at home with my wife and babies to-night!"

X

RELATION OF SALVATION TO LAW

Ch. 6:15-23

I. The Question Stated.

II. The Answer.

III. The Argument.

You will see here that the Apostle changes a bit his form of argument. First, he argues from what they were under the law to what they are under grace.

1. What they were under law.
   (a) Servants of sin.
   (b) Without righteousness.
   (c) Condemned to death.
2. What they are under grace.
   (a) Free from sin.
   (b) Servants of God.

The question comes, what are we to do with the law? "What!" said they, "shall we sin because we are not under the law?" The Apostle had during the teaching emphasized the fact that they were not under the law. That question is asked to-day. Men say, "If I am not under the law, but under grace, I can go on and sin and it

is all right." Now, the Apostle answers, "God forbid."

Then follows the argument, which is this: First, what we were under the law. What were we under the law? "Servants of sin," properly translated, "slaves to sin." Sin had the mastery over us. Under the law we were "without righteousness." Why? Because the law could not make one righteous.

We saw in a former lecture that righteousness is a proper balancing of God; that nothing can balance God but God; no holiness can compare with the righteousness of God. It takes God Himself to balance Himself, and so, without God in Christ Jesus, there can be no righteousness, hence they were under the law, without righteousness. Being under the law without righteousness, they were sentenced to eternal death.

What are we under grace? Now here is the change that has taken place. First, we are "free from sin." I do not mean to say that we are free to sin, but we are free from sin. Not from the actual presence of sin, but free from the dominion of sin's power. The blood of Jesus Christ has covered the sin, and by the Holy Spirit we are given power to keep under subjection the things of the flesh.

Then, in the next place, we are "servants of God." Free from sin, and servants of God unto righteousness. Not only that, but we are servants of God unto the fruit of "sanctification."

That word sanctification brings us face to face with another pivot word. Since the Apostle has told us that we are "free from sin unto the righteousness of God unto sanctification" we need to know what sanctification means.

The word means to hallow, or consecrate. What is meant by "hallow"? It means "to set apart for holy use." What is the teaching of the Apostle here? He means that under grace we are saved from sin and are servants of God to righteousness unto the fruit in our daily lives of holy service. That is what he means.

When is sanctification possible? Is it some after blessing that comes to one long after he has been saved? Is it some great experience that one attains to but never realizes until he dies? When is sanctification possible? Potentially, sanctification is when a man is saved. When a man is saved he is saved, sanctified and Spirit-filled so far as the provision of God is concerned, but he is not sanctified, he is not Spirit-filled, so far as his experience goes, until he comes to the full appreciation and realization of what God has for him in his salvation.

It is just like this: I have a deed to a tract of land in the mountains of Georgia, and I have worked that land and have gotten a bit out of it, but have never been made rich by it; still I would not part with it for a good deal. I work it and get everything out of it that I can. After a while a man comes along who is an expert and on my

land he discovers a lead mine, and later on a gold mine.

He comes to me and says, "Do you know that you have a gold mine and a lead mine on this tract of land?" I go with him and find that it is so. "Now," he says, "I want to tell you what I will do. I will give you millions of dollars for that piece of land, or you can work it yourself and make millions."

Provisionally, I had all that when I got my deed, but I did not know it, so I spent my time bringing up corn nubbins when I could have been bringing up gold and lead.

Provisionally, when I was saved I was sanctified, and filled with the Spirit. I had every gift that God had to bestow upon the Christian life, but I did not know it. One day someone came along and taught me about my righteousness in Christ Jesus; that I died on the cross with Him. I tell you, when a man puts his hand in the hand of Jesus and has the nails driven through, he has got everything that God has got. God will impoverish heaven to bless such an one.

When I was told about this and realized it, I simply stretched out my faith and took it in. Now, that may have been long after I was saved, or it may have been at the time I was saved. Most people are not properly taught, and therefore there is generally a vast difference in the point of time between the experience of sancti-

fication, or the filling of the Spirit and their salvation.

When one does have the experience of sanctification, does it necessarily make him have strange emotion?

There is a lot of talk that is purely human. It is worked-up enthusiasm. It is fox-fires that shine in the dark and then go out in the light.

The experience of sanctification that I find taught here in the Scriptures is nothing more nor less than this: A coming to that place where the soul realizes the fullness of God in salvation, and yields to it and appropriates it; then God takes that yielded life, fully yielded without any reservation whatever, and sets it apart for holy service, it may be in the kitchen; it may be in the nursery with the children; it may be in the shop, or it may be in the pulpit.

No bells are rung in heaven to announce the fact. No bells are needed. You do not have to tell it, the world will find it out. There is not enough power in the universe to keep down a wholly sanctified life. What we want is the realization by our hearts of the sanctification of the Spirit.

XI

FREEDOM FROM THE LAW

Ch. 7:1-12

I. How Brought About.

II. The Result.

1. Joined to Christ.
2. Fruit unto God.
3. The Newness of the Spirit.

The first six verses of chapter seven reveal to us the fact of our freedom from the law, and I am sure that we are rejoicing in the fact that we are free from the law. I am sure I am, for there is nothing to me more galling than legalism. There are a great many Christian people who are constantly in dread of the loss of their religion, as they call it, because of the fact that they violate some phase of the law; then there are those who are constantly in this dread lest they fail to do something required by the law.

I know people to-day, very good people, whose hope of heaven is largely made up of the hope that they are, through strenuous endeavor, keeping the requirements of the law; that is, that they are not doing any conscious wrong.

There are others who are trusting in heaven

as the final outcome of their life of service, that they are doing what they feel to be the requirements of God. Now, I verily believe that this fact accounts for so much of what is called in this country "back-sliding." You go to the people in the average congregation and talk to them about their spiritual life and many will say to you, "I was a Christian, but am not now." "I once had a hope of heaven, but have not now." "I am sure I was saved once, but I did this, and I did that, and therefore I am without hope and without God. I am a sinner, and if I were to die I would go to a Christless grave."

I find that kind of people everywhere I go. I believe that it is especially true of this section of the country. I am not prepared to account for it except that there has been a lack of the proper kind of teaching with respect to salvation. Men from the platform have not been taught really what salvation is, and how salvation is obtained, and how salvation is maintained.

Then again you know there are a great many good people who are straining almost to death, straining to a point of living miserable lives, trying to keep certain requirements that are laid down, not by the law of God, but laid down by the law of men, and I do not know of anything that will so gall a Christian and destroy his peace and joy and happiness, and his usefulness as well, as an effort to try to keep certain laws made by man for the government of the spiritual life.

I have made up my mind that no man shall make a law for me. No man shall make a law for me to conform my life to. I do not mean to say that we are to ignore the advice of men; nor do I mean to say that we are to ignore the teaching or requirements of the law; but I do say, when the final disposition is made, every man in his own conscience before God has got to say whether he will do this or whether he will do that, and so let us be careful that we do not practice a religion that makes us miserable.

But, remember: Being conscientious does not make a thing right, yet every man must act in accord with his own conscience and be judged at last for his own conduct, and no sort of a plea will do him any good that sets up the moral judgment of anybody else in his defence.

I have found that those people who are most exacting in their requirements of certain standards of their fellowman are very careless about the standards that they set up for their own lives. They want to prescribe a course for other men and then deny other men any right to prescribe for them.

For example, on one occasion I remember a member of this church took me very strongly to task for favoring what we call here our "Lecture Course." After I had brought every sort of argument to bear upon him, showing him that this was a part of our general educational system, he came back at me by quoting, "But if eating meat

cause my brother to offend, I will eat no meat while the world stand."

I said, "My brother, you forget the fact that you work on Sunday; that almost every Sunday you put on your overalls, get on your engine and ride off. There are other men who would not do what you do."

Now, that is exactly what I am talking about. We ought to see to it that no man shall rob us of the joy and peace and personal liberty of going to Jesus Christ and asking Him to reveal to us what is right and what is wrong.

Now then, the Apostle goes on in this section of this chapter to show us how this liberty of which we have been speaking is brought about. It is brought about, in the first place, by the death of Christ. We have seen before how this operates. The requirement of God is the righteousness of man, and man was given the law in part to reveal the righteousness of God. The law was given that man might look into the holy character of God; and, looking through the law at the holy character of God, man saw that it was impossible for him to measure up to it. And then, too, when the other fact is revealed that the law is a revelation of the extent of sin in the human heart, he was still further from complying with God's righteousness. Jesus Christ was the only one who fulfilled the requirement of the law, and not only did that, but died on the cross, making a propitiation for the sins of the world, blotting

out the inherited sin and the accumulated sin, Himself fulfilling the law, satisfying divine justice; then through faith in Him we obtain His righteousness which satisfies the demand of God. When this is done, the sinner is free from the law, because Jesus has satisfied the demand of the law, and we have accepted Christ; and all that He has done for us becomes ours by faith. Our righteousness consists not in a law that we ourselves satisfy, but in a law that has in every detail been satisfied by Jesus Christ. Our righteousness is hid in Christ and His righteousness is in us. Oftentimes, I am sorry to say, it is "hid in us," which ought not to be the fact.

Now, take another subject. The result of this great transaction is that we are joined to Christ. Many of you have read of the Siamese twins. They were separate in every particular, and yet they were one. The same blood that pulsated in the heart of one pulsated in the heart of the other. The same life that was lived by one was lived by the other. Where one went the other went. When one stood the other stood. One man would go over and work his field one day, and they would both go to the other man's field the next day. They were different in every particular, and one in every particular that was essential.

Now, that is my conception of what the Apostle means when he says, "Joined with Christ in the freedom that His death brings from the law." We are different; Christ lives to-day in one world

bodily, we live in another. Christ has one physical appearance, we have another, but we are one in spite of that. Where Christ goes we go. Where we go Christ goes; for the same spirit that pulsates in the heart of Christ pulsates in the heart of His children.

When I came across that thought in studying this lesson, it thrilled me to the full. To think that I am essentially one with Him, and then, blessed be God, He is one with me. I not only have imputed righteousness, but, thanks to God! there is the possibility of imparted righteousness; that is, the very character and disposition of Christ imparted to us which becomes our character and our disposition.

Now then, further, there is the fruit unto God. We have been talking about the liberty that we have in Christ Jesus. Don't imagine that the Apostle Paul is teaching license. There is no such thing as license to sin, because we are free from the law. Far from it. In Christ Jesus freed from the law, joined to Him by the tie of faith, our fruit is unto Him.

But you say: "What relation does the law have to one after he is thus joined to Christ?" The law has to him this relation: Jesus Christ thought enough of the law to keep it. I am in Chirst Jesus and I have that same spirit that enabled Jesus to keep the law, and it will enable me to do the same thing. I please Him by abiding in Him, and He keeps the law. It will be a

happy day for us when we cease trying to fill the law by physical and mental effort. It was a happy day for me when I came to see that all that a man needs is the indwelling Spirit teaching him, guiding him, directing him, doing for him the things that he could not do for himself. That is the only way men grow in grace.

The average man begins to try to grow in grace by his own effort. He starts out by resolving, "I will do this and that and the other," and "I will not do this and that and the other." He will not grow in grace. He will become a whining spiritual dyspeptic. Growth in grace does not come that way. "The fruit of the spirit is love, joy," etc.

The fruit of the spirit—the indwelling Christ having been given perfect right of way in our hearts—will bear the fruit of grace in our lives. It is Christ in man that does the work. Oh, that we would put the responsibility where he delights to have it put. That is the law of growth.

Then, in the next place, you will see that this is service in Christ Jesus in "the newness of the spirit," and not in the oldness of the letter. This word spirit is not the Holy Spirit. In the newness of the spirit; that is to say, having accepted Christ as our Saviour, having been freed by Him through this acceptance, freed from the galling of the law and given the liberty that is in Him, then our fruit is unto God and it is rendered with a willing spirit in us. A man who is going to hold

out in the Christian life is the man that is willing to hold out. The girl who won't go to the theater any more is the girl who has been taught by the Spirit that the theater is wrong. The girl who will go back to the theater is the one who has been told that if she goes to the theater she will have to get out of the Church. She says, "Well, there is no harm in it, but I will quit." Unless there comes a change in her heart that enables her to see that it is wrong, she will go back to it.

What the Apostle is trying to impress is that the proper life for the Christian to live is a life of willing service unto God; desiring to please God; loving to please God. That will be true of every genuinely converted soul.

XII

THE CHARACTER AND PURPOSE OF THE LAW

Ch. 7:7-13

I. Not Sin.

II. Revealed Sin.

III. The Argument.

1. The Spiritual and the Carnal.
2. Carnal Operations.
3. The Final Conclusions.

One will ask, What, then, is the purpose of the law? Why is there any sort of legalism used at all?

The Apostle, I think, very clearly answers that question. In the first place, he declares that the law is not sin. He found some that seemed to think that it was sin. The law in itself is not sin, it is a right thing. It is a good thing, a holy thing, a righteous thing when it is properly understood and properly lived up to. It is a good thing in that it reveals sin, and further, in that it reveals the exceeding sinfulness of sin.

Then he goes on to say in a very interesting way in this eighth and in the ninth verse: "Sin, finding occasion, wrought in me through the com-

mandment all manner of coveting; for apart from the law sin is dead. And I was alive apart from the law once; but when the commandment came, sin revived and I died; and the commandment which was unto life, this I found to be unto death; for sin, finding occasion, through the commandment beguiled me and through it slew me."

We saw back yonder that sin was not imputed where there was no law. It was there, but it had not been imputed. That is what he means to teach here—that, until the law came, there was no sin. It was not imputed, but when the law came sin was revived in that the law pointed out that which was displeasing to God, both directly and by reason of the fact that it revealed the holiness of God Himself.

And so with us to-day. The law is used to-day as the discoverer and revealer of sin, but when it has revealed sin to us, the law has nothing further to do with us. Our responsibility is to deal with the things that the law has revealed, and that is the final issue that has to be settled on the cross.

Next, let us take the argument—"the law of good and evil." Begin with the fourteenth verse, "For we know that the law is spiritual; but I am carnal, sold under sin." We have had in our past studies certain great pivot words. Now we have another one of them. It is a word that is used over and over again in Paul's writings in his various Epistles, and we need a good and thorough

and accurate understanding of the meaning of the word "carnal."

There are two Greek words from which we get our English word carnal, and these two Greek words, while they look alike, and sound alike, are very different. The first is the word *sarkikos,* which means being under the control of the animal appetites. The other word, which is translated carnal, is the Greek word *sarkinos,* the difference lying in one letter, but it is a vastly different word. This word *sarkinos* refers to the material out of which a thing is made. It denotes simply the material of which human nature itself is composed. Paul says, "I am carnal." What does he mean? Does he mean to say that he was living a life under the control of his animal appetites? He an inspired man! That is the way that the world is oftentimes comforting itself in its low life of sin, and certainly that is the way in which many Christian people excuse themselves for living a life of sin. They say, "Well, Paul said that he was carnal, and if Paul was living a carnal life, why, I do not see how I could expect to live any other life than that."

Is that what the Apostle means? No! That is not what he says. If that is what he means, then this word carnal here translated carnal in our English would be the word *sarkikos,* which means being controlled by fleshly, sinful appetites. But it is not the word *sarkikos.* It is *sarkinos,*

which means, "I still have the material that is susceptible to sin. I still have this old flesh life to deal with. I still have to reckon with this nature of mine, which is tending ever toward sin."

That is what he means, and he does not mean, and do not let us ever accuse the Apostle Paul of teaching, that he got no higher in this seventh chapter than a life mastered by sinful appetites, for it is not so. He was living the *sarkinos* life, a life that tabernacles yet awhile in the flesh, but a life that had gotten the victory over the appetites of this old sinful flesh, and was keeping it under subjection by the power of the indwelling spirit.

Adam, when he was put in the Garden of Eden, was given the *sarkinos* life. He yielded to the tempter, and fell into the *sarkikos* life. He was mastered by the appetite that came from the material that God gave him.

Now, we do not inherit the nature of the unfallen Adam. We do not trace our inheritance back beyond the fall. We inherit the nature of the fallen Adam. We inherit the *sarkikos* life. That is where we get our start, and that is where we are found in our unregenerate state. Regeneration comes in and prepares the way for that other life. Christ enthroned in the human heart changes the *sarkikos* to *sarkinos*.

Now, I think that this point is very important, because there are two classes of teachers in the

world to-day that are teaching holiness. One teaches that holiness is the eradication of the entire Adamic nature, taking the whole business outside of us; not only transforming the spirit, but the flesh, and not only transforming it, but eradicating every vestige of the Adamic nature that is within the flesh. That is a tremendously dangerous thing, when a man comes to believe that all sin is without, and that anything that originates within is not sin; the next thing is indeed sin and disgrace and ruin.

Now, we find further in this argument in the seventh chapter that the Apostle brings out the idea of a dual life. He has been hinting at it up to this time. There are two powers at work in one body: one is flesh, the other is Spirit; one is Jesus Christ by the Spirit, the other is the devil. Now, the Apostle's argument is that these two powers are at perpetual war with each other; one dwelling in the flesh, the other dwelling in the Spirit; the flesh warring against the Spirit, the Spirit warring against the flesh.

Is that not your experience? God knows that is my experience; not because I want it to be, but because I know it is. I know that there is a perpetual warfare going on; that in me there is something that wants to obey the devil, and at the same time there is, since my salvation, that which wishes to do right and be right. I know that, and I know that it is very hard for me to keep from yielding to the desire to do wrong;

there is something in me that wants to obey the devil, but I know that it is possible for me to overcome the demands of the devil and triumph over sin, and, not by my own strength, but by the indwelling Spirit, I am able to do it.

But the Apostle Paul says, "When I would do good evil is present." Now, Paul is not giving an experience here. He is stating a condition of the regenerated soul when simply left to itself; when it trusts itself.

The regenerate soul is yet hampered and held down. Regeneration in itself, with nothing else to rely upon, will not bring forth the fruit of righteousness.

When a man says, "Oh, regeneration is enough!" I say, it is not enough. I think Evan Hopkins has put that perhaps as well as any man can. He uses this illustration. He says, the natural condition of iron is, first, black, then hard, and then cold. But when the heat is applied to the iron one cannot say any more than it is black and cold and hard. It is the same iron, but it is not black, nor cold, nor hard. What makes the difference? It is the heat that has changed it, and so long as it has the heat it will be changed.

The saved soul is regenerated, but it tabernacles in the flesh, the tendency of which is toward evil, but when the heat and the fire of the Holy Ghost perpetually burn in the soul, then this flesh itself is brought under the mastery of

the heat, and it is not what it was. But let the fire die out, and then there is the same condition.

Peter, on the boat, saw something that looked like a ghost, and recognized that it was Jesus, and he said, "Lord, if it be Thou, bid me come to Thee," and then he heard the word "come," and when he heard it he leaped out and walked upon the sea. You say that God performed a miracle. "Not that," says Mr. Hopkins. "He did not walk upon the sea. He walked upon Jesus Christ's 'come.' He walked upon faith. Jesus Christ flung out His word 'come' and it caught up Peter's feet."

There are two regiments encamped in barracks; one regiment on the lower floor, the other above. After a while this regiment on the lower floor gets obstreperous so that there is no peace, no rest, and the men upstairs look down on the men downstairs and say, "Keep quiet, down there!" The ones downstairs say, "We will make all the racket we please," and so on it goes.

That is the average life of the average Christian. He is saved—regenerated—but there are the two natures. There is the nature upstairs and the nature downstairs. The average Christian is just content with drifting along. We say to this old flesh life, "I wish you would keep quiet." The flesh life says, "You attend to your own business." This is the war that is going on in the life of the Christian.

This is the life of which the Apostle is speaking when he is describing here the condition of the soul regenerated when left to itself.

Thank God, there is another life. Let us go back to our illustration of the soldiers in barracks. Those men upstairs find that they are powerless to keep those men downstairs under control, and so they reason within themselves and say, "There is an officer out yonder who can command everything here. Let us call him in and tell him about it." And they call the officer and tell him that they cannot have any peace; that they wish he would stop those fellows, and just stay in and master things. Now, what follows? He says to the fellows on the bottom floor, "You get into your bunks and go to sleep and keep still." They crawl in and quiet down, and he is the master of the situation. They are bound to obey him, and so there is no more trouble; now there are victory, peace, and joy.

Now, that is the life of victory. Here is the devil tabernacled in this flesh with us, and he is determined to keep up a perpetual war with the Spirit, and he is going to give us all sorts of trouble, and in our own strength we try to keep him down, but we cannot; but as we go over into the eighth chapter of Romans we shall find that there is an officer-of-the-day in charge, thank God; an officer who has got more power than the devil. I pity the man who thinks that the devil has got as much power as God.

When we see that we cannot live the life by ourselves, we say to Him, "Oh, thou officer, come. Do that which we cannot ourselves do." Then He takes the scepter in His hand and keeps down the devil and enables the child of God to live a victorious life.

XIII

THE LIFE OF VICTORY—No. 1

Ch. 8

I. The Foundation.
   1. In Christ.
   2. For the Present.
   3. From the Heart.

II. The Contrast.
   1. The Life of the Flesh.
   (a) Mind the things of the flesh.
   (b) Enmity against God.
   (c) Not subject to His Law.
   (d) Cannot please God.

In studying this eighth chapter we must keep in mind the teaching of the seventh. The seventh chapter reveals to us the average Christian life that we see lived before us every day. Alas, it is the life that too many of us are contented with. It is the up and down life. The eighth chapter reveals to us a better life, and gives to us the one way for living this better life. It is this eighth chapter that we are now to study, and I pray God that each of us may get the lesson out of it that is most needed in our own lives.

First, let us see the foundation of the life of victory.

We understand, of course, that there is no life of victory without a proper foundation. The foundation that Paul builds upon here is found in this first verse. The foundation for the life of victory is, first of all, in Christ Jesus.

The man or woman who is not rooted in Christ Jesus need never contemplate living the life of victory. There is no victory over sin to the man or woman who is not founded upon Christ, and the quicker the world learns this fact, the better the world is going to be. When the world thoroughly realizes that truth it will cease to depend on reformation. It will cease in any sense to hold up to men, as a hope for a life of victory, the mere resolve of their hearts to live a better life.

If I may speak out of my own heart, I want to say that I have of late been more and more convinced of the folly of attempting to build up this world in righteous living by a reformatory process. I do not mean that we are not to be interested in public reforms, but I do mean to say that these things are to be very incidental; that the only thing in this world that can reform the community and the people is the thing that is to reform the individual, and that is a life hid in Jesus Christ. Christ Jesus must be the bed-rock, and if we have not Christ Jesus in our hearts, and if we are not wholly and completely relying upon Him as our foundation, there is no need that we should consider further the life of victory, for

there is no life of victory without Jesus Christ, and then we want to realize that this life of victory is for the present and not the future simply.

Too many of us have been looking forward to the time when we would be free, when the dead are to be judged; then we have in some way trusted that we shall be set free from all the entanglements of the flesh and enter upon a life of victory.

The Apostle holds up to us the idea of present victory, based upon the fact that Jesus Christ is the foundation. "There is therefore no condemnation to them that are in Christ Jesus." We do not have to wait until we die to get deliverance. We do not have to wait until we die to have the yoke of bondage broken. We do not have to wait until we die to be delivered from the things that bind and grind. Thank God, we have the power to get deliverance now.

In the provision of God deliverance comes with regeneration. It is a privilege for us to appropriate when we will, but so many of us fail to realize the fact that there is in regeneration complete and perfect deliverance from the things that bind us to this earth. It does seem to me that we need to do more preaching along the line of the fullness of the provision that God has made for the soul and the life in the one great work on the cross.

Then, too, we need to realize that this deliverance comes through surrender to the Lord Jesus

Christ for the work of His purifying grace, and that is clearly seen in this one little word "therefore." "There is therefore no condemnation." This word "therefore," to be properly understood, must connect the 25th verse of the seventh chapter with the first verse of the eighth.

Paul closes up the seventh chapter with these words: "Oh, wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin. Therefore there is now no condemnation to them that are in Christ Jesus." The word "mind" should properly be translated "heart."

Deliverance from bondage comes by the way of the heart. We saw in the seventh chapter that there are two powers at work in the same individual, the power of the Spirit and the power of the flesh or the devil. And there is a perpetual warfare between these two powers, and in that seventh chapter we saw that at one time one was on top and at another time the other was on top. But the Apostle closes the seventh chapter with the statement that while this is true, his heart was set on God, and because his heart was set on God there is now no condemnation. We can easily determine whether or not we are in the attitude of deliverance. That is, we may not have received the complete deliverance, but we can at least understand whether or not we are

in the proper attitude to receive the deliverance of God. That attitude is determined altogether by our hearts. I know whether or not my heart is stayed upon God. I know whether it is my chiefest desire to serve God, and you know whether or not it is your chiefest desire to serve God, and if that be true God accepts that earnest desire of the heart to please Him; He accepts that desire and registers it as a righteous heart. God gives us deliverance according to the appropriation we make of the things He has provided for the deliverance.

And so, as we start this eighth chapter, let us understand that the whole question of victory is dependent, first of all, upon the foundation that we have for it. If Jesus Christ is the foundation upon which we shall attempt to build, then there is hope; but if Jesus Christ is not, and we can determine that question by the attitude of our hearts, then the first thing for us to do is to get in right relation with God through Jesus Christ. The first thing to do is to get right with Him, and we get right with Him only when we get right with Jesus.

Presuming that we are in right relation with Christ, that He is our foundation, that our hearts are fixed upon Him, that our chiefest desire is to serve God, then we are prepared to go further into the study of the means and method and result of a life of victory, all of which is told in this wonderful eighth chapter.

The next thing that the Apostle shows is the contrast between the life of victory and defeat, and it is very interesting to note the character of this contrast; the contrast between defeat and victory; the flesh and the spirit, as he denominates it.

The first thing you will note is concerning the life of defeat, or the life of the flesh. What is the life of the flesh?

What is the character of the life of the flesh, or the defeated Christian; the man who is to-day up and to-morrow down; what is the general drift of this man's life? It is that he minds the things of the flesh. And what do we understand by the flesh? Here is one definition: "Self."

When you have considered self, you have considered the flesh. Anything under the sun that is for the gratification of self is of the flesh alone. The man who is a defeated man in his Christian life is a man who lives for the things of the flesh; he loves the things of the flesh; he is careful about the things of the flesh; concerned about the things of the flesh.

Then, in the next place, he is at enmity against God, because God is against the flesh; God stands against the flesh life; God is tremendously opposed to selfishness; there is nothing that He hates more than selfishness.

If that be true I do not see how God can put up with the average man and woman in the Church, for it does seem to me that Christian

people, of all people, are the most squeamish about the gratification of the flesh.

A man who minds the things of the flesh cannot be in right relation to God, for God has put Himself in the exact opposite position to selfishness. Everything that God has is at the disposal of the world. Everything that He ever made He made for somebody else to enjoy. Everything that God has is to be given away even to the extent of giving away His own Son, absolutely turning Him loose to be loved and sought for and enjoyed by the world. That is how benevolent God is. That is the way God has put Himself out to bless and honor the race that He made, and yet, see how different it is with us.

How many of us are so selfish as to want to enjoy every good thing that we can get our hands on for ourselves. If we build a fine house, we build it to enjoy it. If we get a new piece of furniture, it is that we may enjoy it; we never think about buying it that somebody else may enjoy it. Whatever we get, we get for the gratification and comfort of ourselves, and yet we call ourselves Christians, and sometimes talk about having entered the life of victory. I am afraid very few of us know anything about the life of victory, for there can be no life of victory until we have come to the place where we are, like God, unselfish in the things we have been given.

No man can live a victorious life until he lives for the comfort of other people; every possession

of the victorious man is for the comfort of other people; every dollar of money is for the blessing of other people; every talent is for the helping of other people; and if I know anything about an unselfish life, it consists in the fact that a man gives his life for others. Jesus Christ never could have laid claim to an unselfish life if He had stopped short of that, and however much we may testify or lay claims to exalted position in Christ; however much we may serve or give money; however loud we may talk and proclaim—the real test of the life of victory lies in the extent to which a man gives what he has for other people.

I think one of the clearest and most blessed exhibitions of this unselfish life of victory that I know anything about is found in a home near Birmingham, England; the home of the Cadburys. It is a most magnificent palace. I never saw a more beautiful place in my life. Thousands and thousands of dollars have been spent in that home. You may say that it is selfishness to spend so much money upon a home.

Listen to the rest of the story. Now and then, the working people from Birmingham are invited into that home and entertained in the magnificent hall, where a great pipe organ has been built. After the entertainment and the reception are over, then the Word of God is opened and expounded by the head of that home. Every now and then working people are invited upon those

lawns and tea is served and other refreshments; and the children from the crowded tenements meet on this magnificent lawn, romp and play and enjoy the fresh air and the companionship of those godly people whom He has so blessed with worldly abundance.

That is what I call an unselfish use of money. Mrs. Cadbury said to me once: "Why, I could never think of enjoying all of this by myself. The only reason why I have all this is that I may use it to bless and comfort the people who never would have a chance otherwise to see it."

That is the way to spend money. Let us not talk about any further steps in the life of victory until we have stopped long enough to settle this question with all that we have: whether it is talent, or money, or position, or what, whatever we have is for the benefit of the people. There can be no victory until we conquer at that point. When I think of this I tremble for our own church people. I tremble for myself. I wonder if I have put myself at the disposal of the needy about me. I wonder if everything that I have is for the disposal of other people or if I am keeping back part of it for the gratification of my own poor selfish life. God help me, if that is true, never to strike another blow, nor to speak another word, until I conquer at that point.

XIV

THE LIFE OF VICTORY—No. 2

Ch. 8

We have been considering the life of self. Now let us consider the life of victory:

I. Mind the Things of the Spirit.

II. Under the Domination of the Spirit.

III. Spirit Mortifies Deeds of the Body.

IV. Quickens Bodies.

First, we saw that the life of defeat or of the flesh meant minding the things of the flesh.

Secondly, enmity against God.

Thirdly, not subject to the law of God, neither can be.

Fourthly, cannot please God. That is true of the man who lives after the flesh.

Now then, the man who lives after the Spirit minds the things of the Spirit, is under the domination of the Spirit. The Spirit puts to death the deeds of his body, the Spirit will quicken his mortal body.

First, minds the things of the Spirit. Awhile ago we saw him minding the things of the flesh. Now he is getting victory; has given up the

things of the flesh, and he finds himself minding, concerned about, desiring the things of the Spirit.

Now it is very easy to find out what the things of the Spirit are. We know what the Spirit of God is concerned about; that is a very easy question for us to settle. What is He concerned about? What is He here in this world for? He is here first of all to save lost men. Now, the man who is living a life of victory finds his chief concern the salvation of lost men. That is the first consideration, and not only during revival meetings or Bible Conferences, but all the time.

Then, the Spirit of God is concerned about building up souls and strengthening them in every good work. He is concerned about the comfort of people; about binding broken hearts; looking after temporal interests; helping a man when he is down. In other words, he is concerned about everything that looks toward the interest of humanity. Is that true of us? It will be if we have entered upon this life of victory. It will be if we give up self and begin to look to God for the filling of His Spirit.

Then Paul says we are under the domination of the Spirit. If the Spirit has been put on the throne, it is very easy for us to live the life of victory. If self is on the throne, there is no life of victory. If self gets off and the Spirit gets on the throne, then it is easy. It comes when we bow our knees and yield absolutely to the

Holy Ghost. When He takes complete and perfect control, all of self passes out.

Then the Spirit will quicken our mortal bodies; He will awaken powers that are not our own. He will produce in these bodies of ours feelings and longings and aspirations to do and to be that we never felt before.

"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Everything has laws that govern it. Electricity, steam, psychology, science of every kind, are all governed by certain fixed laws, and so it is with the Spirit. He operates by certain fixed laws, and if we would enjoy the fruit of the Spirit, we must understand and appropriate, and live up to law.

Now, what is the law of the Spirit? First, definite dedication of one's life to God. The Holy Spirit will not operate upon the life of anyone until there is that complete and definite dedication of himself and all of his powers to God. So long as one holds back anything from God, there will be no operation of the Holy Ghost in his life. He must have an absolutely surrendered heart and life.

Then, in the next place, there must be definite supplication to God for the life of victory, then there must be definite and complete appropriation of the Spirit of God for victory. These three things must be: Dedication, supplication, appropriation. Definitely dedicate to God these

bodies with all the faculties they contain. After dedication must come supplication, asking God for the thing that we desire, definite asking of God, the continuous asking of God for the thing we are seeking; and then definite appropriation from God of the things we are asking for.

There can never be any proper domination of the life until there is a definite dedication; until there is the willingness to do what God wants us to do. I was kept out of the ministry for years because I was not willing. I thought God wanted me to go to China as a medical missionary. I wish I had known then what I know now. If I had known God then I would have said, "If God wants me to go to China that is the place for me to go." Finally I could not stand it any longer, and I gave myself for a medical missionary, but before I got home God took that off my heart. When I got willing to go to China God gave me another work to do. God was holding that over me to master me, and when He mastered me at that point, then He gave me my life plan, and I never would have been able to do what the Lord has permitted me to do in His service, if it had not been that at the very beginning of my career I gave all to Him.

The law of the Spirit is the law that gives power. Submit to the Holy Ghost and you will have victory, for when He gets on the throne there is nothing else for one but victory. Why should anybody hold back his life from God?

God cannot fail, and He will not let us fail. If you will put your hand in His and let Him direct there must be victory.

Why, look at Moses. He was coming along from where he had been minding the sheep. He met God. God was getting ready to give him the plan of his life. Moses didn't know it. God said to Moses, "What have you in your hand?"

Notice, God did not start out by saying, "I am going to make you the greatest man in the world." Moses would have said, "Yes, yes, that is just what I want." God started with the simplest thing he could touch, and these are the things that hold us away from victory. God began with Moses' walking stick.

"Moses, what is that you have in your hand?"

"A stick."

"Well, lay it down."

Why should Moses lay that stick down? It had not been doing him any harm. He needed it to climb the mountains with. He had gotten it somewhere and crooked it to have it just as he wanted it. But he laid it down, and it turned into a snake. I suppose Moses was frightened. God told him to take it up by the tail.

I have no doubt Moses thought, "I don't understand this. I had it when it was a stick doing nobody any harm, and I obeyed Him, and now He is punishing me for my obedience." But thank God Moses did what God told him to do, and the moment he took it God turned it back

into a stick, and it was the very same stick that he had held a while ago.

God revealed to Moses that a stick, when it is all that one has and is laid down and wholly given up to God to work on as He sees fit, and taken up only at the command of God, that that same stick when lifted over the rolling sea drives back the waters and dries the passage.

If Moses had not done that he would have continued only to mind sheep, and that old stick would never have done anything but help him to walk and drive the sheep. There never would have been any power in the life of Moses.

My brethren, the question is, are we willing to lay down that which we have in our hand—our all? Are we willing to let God work on it? Are we willing to let God turn the thing that we have loved, and which has helped us, into something that He wants? Are we willing to take it up and do with it what He directs? If we are, then we may expect our little sticks to become rods of power.

Now then, let us take another aspect of the life of victory—its results. Take the fifteenth verse: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father." Here appears another one of these pivot words—"Adoption." What does it mean? It comes from two Greek words meaning, "placing one in the position of a son."

There was an old Roman law at the time when Paul wrote this Epistle that an adopted son was not only expected to share the benefits of his adopted father, but he was also expected to share the burdens of his adopted father to the fullest extent.

Now, Paul takes that to explain the relation that we have to God through Jesus Christ His Son. We are adopted sons of God, and as adopted sons of God we are not only expected to enjoy the privileges, but we are to share the burdens. When we enter the life of victory we are going to be just as much concerned about the burdens of the Father's business as we are about the blessing.

If this be true, how few of us have entered the life of victory! We are all anxious to get the blessings; how few of us are anxious to get the burdens! We all want to get the front seat at the Conference, but few of us are willing to go back into the kitchen and cook so that the rest may enjoy staying there.

Now take verse 16, the verse of assurance. "The Spirit Himself beareth witness with our spirit that we are the children of God."

Is there a man who is in doubt about his salvation? If so, let him apply to Him who has been enthroned in his heart, if He has been. Let him cry: "Oh, Holy Spirit, bear witness to my spirit. Let me know if I am a child of God."

No man who earnestly does that will come away with any doubt about it.

Then there is the minification of suffering in verses 17 and 18. The man living the life of victory is not defeated by the suffering of this life, no matter what kind of suffering comes to him. These things do not defeat him. They may pain him, but he looks beyond these days of physical, mental, or spiritual suffering to the day when he shall at last be crowned with the glory of Jesus his Lord.

Then again we have divine aid in prayer (v. 26, 27). The man who is living the life of victory is living the prayer life, because the Spirit is constantly forming in Him prayers that are after the will of God, and while he may not be constantly dropping down on his knees, he is in that relation with the Holy Spirit where the prayer is formed in his desire, and as he goes about his business there is the prayer desire that goes out to God. That is the man who gets things from heaven; whose life is power; that is the man the devil hates and hunts to damn if he can, but thank God, he cannot overcome a soul that has been thus given over to God.

Then there is resignation to the providence of God (verses 28-37). It is the man who is living the victorious life who is resigned to the providence of God. This does not mean that we are not going to have heart pangs. It does not mean that the mother who sees her child dying is not to

weep, but it means that through her tears she is to look up with a smile of reconciliation to a well-doing Father. It means that, in all things that come to us in our daily life of struggle and toil, there is the consciousness of the fact that God is working out through these things the development of our spiritual lives.

The life of victory results in bold security (verses 38-39). "Neither death nor life nor angels nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus."

Talk about the strong pledge of the Masonic brethren! The strongest pledge of all is the pledge that is made to us in these verses. That is the pledge of God's love. The strongest thing that can be imagined by the human mind is the love of God. I tell you, when we come down to the place of suffering and when our souls are tried, there is nothing that will bring more comfort than to fall back on Romans 8:38-39. Oh, the love of God for His children! Oh, the love of God for me as one of His children! Oh, He loves me enough to plan for the life that I live, to make it a success; to make it overcoming; to make it victorious. God wants it to be victorious more than I do. God is baring His very heart and pouring out His love in the plans that He has for victory in the life that He has given to me. I know it, I feel it, and I thank God for it.

XV

ISRAEL'S REJECTION

Chs. 9-10

We now come to the consideration of the lessons that are taught in the dispensation concerning Israel. Let us first get fixed in our minds what we mean by dispensational teaching. We mean that which refers either to a period of time or to a people. In this case it is teaching with reference to the Jews as a people; to God's chosen people, and these three chapters, nine, ten, and eleven, relate primarily, everything in them, to Israel. But when I say that, I am not at all to be understood as saying that there is nothing in these three chapters for us, for there is much for us, much that we have real need of, much that we are expected to appropriate, but primarily these three chapters relate to Israel. We come in, just as we do in all dispensational truth, for that part which is general. All dispensational truth is susceptible to general application. The lessons which we are privileged to gather from such teaching are many, and they are just as much for us as for the people for whom they were primarily written, or who passed through the ex-

periences that are related. But let us keep in mind that the Apostle is talking distinctly to and about God's Israel, and not the Gentile world, not the Church, not the Christian, as we consider the Christian, but to the Jew; to God's chosen people, and if we will keep these things in our mind we will be able to understand many of the perplexing things in this wonderful Epistle.

At this time we have the rejection of Israel, chapters 9-10.

I. Paul's Anxiety for Israel

1. Kinsman.
2. Anathema.
3. Pain.

These three words express largely the force of these first three verses—Paul's anxiety for his people, v. 1, 2, 3, chapter nine. Here are three things that the Apostle declares with reference to the people to whom and of whom he is speaking.

First, they are his kinsmen in the flesh. Paul is not ashamed of the fact that he is a Jew, and he is not ashamed of the fact that they are his people. I have known people who were ashamed of their own people. I have known many good people to try to deny their relatives, especially if they are poor. I do not know of any more contemptible soul than that one which is ashamed to acknowledge his people because of their poverty.

The Apostle Paul acknowledges his relationship

to these people, his brethren, his kinsmen, according to the flesh.

The second thing is that he could see himself anathema from Christ for this people. So anxious is he about their salvation that he could see himself a cast-away that they might be saved.

The next thing that we learn is that this longing that he has for their salvation is of such a character as to give him unceasing pain in his heart. I know good people who claim to have reached what they call the rest of faith with respect to their loved ones who are not saved, which is an experience that I cannot harmonize with my own feelings under my conception of the teaching of Christ.

For instance, I have heard a mother testify in a meeting: "I have a son who is lost. He is in sin. He is low down in sin. He is an awful sinner, but I have given him to God, and I now rest the case with Him. I have no more anxiety about it."

I never hear such a testimony that I do not say that it is contrary to the spirit that we see described in the Scriptures. You remember that woman who came to Jesus with a broken heart, whose daughter was possessed of a devil? She did not have "the rest of faith" concerning her daughter. She came with broken, throbbing heart, and she would not let go until Jesus gave her the blessing.

Paul never reached the experience of what is

called "the rest of faith," certainly to the extent that he had no further concern about such matters, for he had unceasing pain in his heart for his people "that they might be saved."

Then, in the next section of this chapter, he describes Israel itself. He tells who Israel is, and who the Israelites are, verses 4 and 5. We will find eight words here that describe Israel for us:

1. The adoption.
2. The glory.
3. Covenants.
4. Law.
5. Service.
6. Promises.
7. Fathers (Abraham, Isaac, Jacob).
8. Christ as concerning the flesh.

Who are the Israelites, these people that Paul is talking about in this dispensational section of his Epistle?

First, they are the people of the adoption: It means a "setting in place of a Son," literally it means the placing in the relation of sons. These people to whom Paul is writing are those who, by the Lord Himself, have been placed in the relation of sons. They have been adopted as children of God.

Then they are the people of glory. They have a great glory, and there is no people on earth like them, so far as the glory of their history is concerned. They are the people of the covenants. They are the people of the law. God gave the

law to Israel, not to the Gentiles. They are the people of service. They are the people of the promise aside from the covenants; the promises were made to Israel. They are the people of the fathers—Abraham, Isaac, and Jacob, these three great fathers that stand out in the religious history of the world. And, lastly, they are the people who gave to the world Jesus Christ as the Saviour of the world.

Now, let us take the next section, verses 6, 7, 8. Here we have the Apostle describing to us the difference between true and false Israel, and this is a point well worth consideration.

First, note that they are not all Israel who are called Israel.

1. Not all Israel.

2. Not all children.

3. In Isaac. The children of promise.

There is Israel of the flesh, and Israel of the Spirit. They are not all children who are the sons of Abraham.

Some people to-day are trying to make us believe that God is the universal father of the race. God is not the universal father of the race. God is the creator of the race, but creatorship and fatherhood are very different. God is only the father of that part of the race that have been adopted into His family by him. He is not the father of the world of mankind. I do not know a more damnable doctrine than that doctrine which is so popular in some great pulpits of to-

day known as "The fatherhood of God." My! how they do talk of the fatherhood of God and the brotherhood of man. It only shows the biblical ignorance of the man who proclaims it. God emphatically declares here that not even all Israel—born of the seed of Abraham—are children of God.

Then let us go a step further. "Neither because they are Abraham's seed, are they all children, but in Isaac shall thy seed be called—it is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed." Only that part of Israel which is spiritual belongs to the real family of God. There are two separate and distinct branches of Israel. First, there is the branch of the flesh that knows nothing of the Spirit, and then there is the branch of the Spirit, and it is only that latter branch that the Apostle speaks of when he calls them children of the promise. It is only that branch that obtained from Isaac the promise, the spiritual promise, and appropriated it, that the Apostle speaks of here as being children of God.

Now, let us go a step further. In the fourth section of the chapter we have Israel's election. Here we come to the most difficult thing in all the Scriptures; at least, the most difficult to me. Long hours have I wrestled with this old question! How I have tried to reconcile election and free agency. If I had all the hours that I have

spent trying to reconcile these two great truths there is no telling what I could do. I thank God He has given me new light, and I see them now in a different light. To me now there is no trouble at all about the reconciliation, and you will see before we have gotten through with this section how the light has dawned.

II. Israel's Election. v. 11-26

1. The fact stated. v. 11.
2. The argument. v. 14-26.

Now, here is a bold statement made that God has set His seal upon these people without any reference to their side of the case whatever.

Then we have the argument given (v. 14-26). Is it unrighteousness in God to thus elect one part of the race without any regard to their works, and not elect another? That is the question, and the Apostle Paul propounds that question, "What shall we say, then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God that hath mercy."

Is there any doubt about that being election?

"For the Scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I

might shew in thee my power, and that my name might be published in all the earth."

There is not much doubt about election there. "Thou wilt say, then, unto me, why doth He still find fault? For who withstandeth His will? Nay, but, oh, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?" Just as much as to say, "You have got to be, whether you want to be or not."

There is no doubt about the doctrine of election being taught here. Now, there are three things about this doctrine of election that I want to notice, and the first is this, that it is taught. There is not a man in the world who can read this passage and say that election is not taught.

The next thing that I want to say is this, That it is distinctly not an election of individuals, but of a people, or a race, a nation, so to speak, without any regard whatever to the individual. It is a national election. It is an election of the people. It is God choosing out a people through whom He is going to manifest Himself to the rest of the world.

The third thing is that it is not an election to salvation, but an election to service; that these people elected are elected to serve. I said a while ago that this was the distinct dispensational section of the Epistle to the Romans; that it related altogether to the Jews; that we are concerned about it only as we are concerned about any gen-

eral dispensational teaching; that it is so much for us as we can gather and appropriate; that it is a distinct section of the Word of God in which God speaks distinctly of His relation to a distinct people. God therefore elected this people as a people, as a nation, to perform a certain part after the fall of man, looking to the redemption of the race. God elected this people as the people through whom and by whom to bless the world. This election is entirely Jewish and not Gentile. It does not relate to Gentile relationship to God at all, and we study it only that we may see this part of the great scheme and plan and purpose of God that lies back of all the teaching to the accomplishment of His glory.

Now, let us take the fifth section of the ninth chapter—the reason for Israel's rejection, for Israel is rejected, and has been rejected. Let us see the reasons for it.

III. Israel's Rejection. v. 27-33

1. The fact stated. v. 27-29.
2. The reason given. v. 30-33.

We have just seen that Israel is God's chosen people, elected by Him to this distinct work that He is to accomplish through them. Now we come to their rejection, v. 27-29. Israel has disappointed God, and by reason of their disappointment of God, God has set them aside, and has called them, as we see in v. 25-26, "a people not His people, a beloved not His beloved."

God then called the Gentile people, my people and your people, that through them He might accomplish the thing that He originally started out to accomplish through His own chosen people. So you see that the Gentiles were chosen also. We, as a people, as a race, are now the elect of God in the place of the Jew, who rejected Him. God had to set the Jew aside and reach out for another people that He might make this other people His elect people, and begin the present dispensation. We are the elect of God, and the Jew is set aside. Why is the Jew set aside? "That the Gentile, who followed not after righteousness, attained unto righteousness, even the righteousness which is of faith; but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were, by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offense; and he that believeth on Him shall not be put to shame."

Israel left out of its program of life and service the one important link of faith; though the Jew was the elect of God, he was to maintain his place of election, through and by the exercise of faith. Even Abraham, the father of the faithful, lived by faith, and so the Jew, the elect of God, had to maintain his election by the exercise of faith, and live by faith, but there came

a time in his history when he failed to do that. He left out, as I said, entirely from his program of life and service the link of faith, and the result of this was that he was dropped from the plan of God.

Then the Gentile took it up exactly where the Jew laid it down. The Gentile took up the link of faith which coupled him on to God, and was made part of the great plan and scheme of God for the redemption of the world.

Jesus Christ in the meantime had come, the long-looked-for Messiah, and when He came He became "the stone of stumbling and the rock of offense." The Jews refused to accept Him. They threw down all they knew about the teaching of the prophets. They were not mistaken about it, because it is too clear. They are not mistaken about it to-day, unless they just will shut their eyes. It is their self-conceit that will not allow them to embrace it.

They laid down their faith; faith in the teachings; faith in God the teacher, and Christ the sent one. The Gentiles appropriated by faith the Christ, and by their appropriation of Christ by faith they became for this dispensation the elect of God. That is election. It is not an individual thing we are talking about, for Paul clearly teaches us that there are those that are not of the elect. He clearly teaches us that even after the rejection of the Jews there are some of them that are yet saved, but they are saved as in-

dividuals. The race of Jews is set aside just as they were once elected, and in the setting of the race aside, he is only dealing with the racial side of the question. Each individual stands out, each for himself to appropriate the teachings of the Word of God.

XVI

ISRAEL'S HOPE

Ch. 10

I. Paul's Prayer for Their Salvation.

II. The Conditions Stated.

III. The Argument for Missions.

"My heart's desire and my supplication to God is for them, that they may be saved." I should think there was a great deal of hope for my salvation if I knew that the Apostle was praying for it, and so there is a hope for Israel because Paul prayed for it.

In verse nine he states the conditions, and the only conditions, for Israel's salvation. "Because, if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

He is here talking to the Jews, to those people who had rejected Jesus; who had fallen over the stone of stumbling, and had had God's back turned on them. Though they had done all this, yet there was hope for them, but that hope is in their accepting Jesus as Lord—the same Jesus whom they had rejected and stumbled over.

Confess Him, how? With the mouth. They denied Him with the mouth. Now they have got to confess Him with the mouth. Confess Him as Lord, and what does that mean? It means Master, Sovereign Ruler, absolute Monach. It means that they accept His government, the command of His voice, the teaching that He gives; that He is to be Lord and Master of their lives. That is what it means. There is no hope for the Jew unless he does that. They may talk about the Father; they may name their children Abraham, Isaac, and Jacob, but the Jew must confess Jesus as Lord. Not only as Christ, not only as Messiah, but as Lord, as Master. That is the only hope for Israel.

But not only that. They have got to go a step further. They have got to believe in their hearts that God raised Him from the dead.

1. Confess Him as Lord.

2. Believe in their hearts that God hath raised Him from the dead.

That last is the one thing that they are not willing to do as a people. There are individuals that are saved, but as a people, they are going with their eyes shut, stumbling and falling, pretending to be looking for the Messiah, groping in the dark, waiting for that spectacular Messiah that they claim is to come until, after a while, there will be a shout in the heavens, and the trumpet of God will sound, the graves will burst open, and the righteous dead will rise and the liv-

ing be changed, then the period of great tribulation, then, after all this is over, Jesus Christ, in all of His glory as King Emmanuel, will come from heaven, and then the Jews will say, "Ah, Messiah has come now!" and they will fall down and worship Him. They will then be accepted as a nation, and then it shall be that "A nation shall be born in a day." The nation of Jews, as a people, shall be born again. Up to that time they will be saved as individuals. Then we will see that this saved nation, this nation that has been set aside, will be the great exponents of the salvation of the cross throughout the world.

Now then, take the last thing—the closing part of this tenth chapter is the argument for missions. There are five words:

1. Send.
2. Preach.
3. Hear.
4. Believe.
5. Save.

I know there are some people who say that we have no business sending missionaries to the Jews. We know that they are good people as citizens. We believe in them, associate with them, are kind to them, but when it comes to recognizing them as saved people we cannot do it. Need we hope that the nation will be converted? Do not be mistaken about that, for the nation will not be converted in this dispensation. No more will the nation be converted in this dispensation

than will the world in this dispensation be converted. Any man who starts out sending missionaries with the thought that if we flood the world with missionaries we will convert the world does not know his Bible. This world will never be converted until Jesus comes. This world is getting further and further from conversion. We are not converting the world. We are not expected to convert the world. We are expected to bear testimony for Christ in all nations and among all people. When the Son of God returns to this earth, clothed with the authority of all heaven, then, and not until then, will this world bow its knee to Christ.

We are to send missionaries to the Jews with the hope of bearing testimony to them so that they will be without excuse, and we hope that we will gather out from among them a people for His name "when He comes."

XVII

ISRAEL'S RESTORATION

Ch. II

In the first twelve verses of the eleventh chapter the Apostle is reviewing the teaching concerning the rejection. In the first place, we have Israel's condition in the rejection as it is found in the first six verses of the chapter. Here are two things that stand out very clearly. First, that not all of Israel is rejected. We must understand that the Apostle was dealing with the nation and not the individual in the nation.

Paul is dealing with the great nation of Israel and the nation was rejected, but not the individual, for there are many among Israel that are saved. The Apostle is referred to by himself as an illustration of that fact.

God always deals with nations in the same way that He deals with individuals. He is dealing with the nations of the earth to-day just as surely and clearly as He dealt with Israel. Nations do not realize that fact, but it would be well for them to realize it and to look into His face and tremble because the judgment of God is to-day being visited on the nations of the earth as clearly

as it was visited upon Israel. I wish our own nation would realize that fact. There would be a change in the nation's affairs. If we would realize that God deals with the State in the same way that He does with the individual, there would assuredly be a change. God is going to visit His judgment upon the community that does not keep His law. Just how long He is going to wait and beg, and plead with the people, He alone knows, but history bears me out in stating that that day of retribution is certainly coming, and why it is that men cannot see it, I do not know.

Then you will find that there is another thing taught in this section; and that is that this remnant which was not rejected was prevented from being rejected by the election of grace. That is to say, they were saved and are saved to-day, that remnant of Israel that is not thrown aside, by the election of grace just as we are saved by the election of grace. Paul was a Jew, a Hebrew of the Hebrews, saved as I was saved, as you were saved, through and by the merits of Jesus Christ in His atoning work on the cross; the only way to be saved. That is what is meant here by the "election of grace."

Therefore we have the right to hold up to the Jew the hope of salvation, the hope of not being cast aside, of coming out of his state of bondage, but only as we hold up to the rest of the world the hope of salvation, through Jesus Christ.

Some of our Jewish friends think that we are narrow because, though they make splendid citizens and do good service and are kind and considerate of the poor and the orphans and the outcast, we insist that without Christ they are lost. Some of our Christian friends, some ministers, as far as that is concerned, do not think that we have any right to make that statement. They say that it is narrow and unkind. My only answer is this: if we ought not to do that, we ought to throw our Bibles aside and quit business. There is no use in wasting money in building churches that stand for Jesus Christ, that preach the New Testament, that accept its teachings, unless it is a fact that the world, without all this, is lost, absolutely lost, forever lost.

One of two things is true: Either the Jews are right and we ought to be Jews and deny the New Testament; or else we are right, wholly right, in asserting that without Christ the Jew, as every other man on the face of the earth, is lost. If that is narrow it is because the New Testament is narrow.

Let us understand, then, that the Jew that has been saved, was saved according to the teaching of the Gospel by the "election of grace," and not by works, as we are told further on. Take the fifth and sixth verses, "Even so, then, at this time, there is a remnant according to the election of grace. But if it is by grace, it is no more of works; otherwise grace is no more grace."

How could a thing be plainer than that? If a man is saved by works, as the Jewish system holds that he is, then there is no such thing as grace. Paul is making the same argument that I used a while ago. I borrowed mine from him. Paul is making the argument that if salvation to this remnant is according to works, then all this preaching of grace is vain, for there is no need of it, and if they are saved by grace, all this talk of salvation by works is vain. Salvation by works is of the Jew, and for that they were condemned and set aside, and the new system came in, the system of faith in Christ.

Now, I wish again to fix it in your minds that, if you are going to be a New Testament Christian, you have got to eliminate everything like a hope of salvation through any kind of works whatever. The man who says, "I hope to be saved because I do this, and that," is no Christian. The Jewish system of religion was tried and failed, and the new system of religion under Jesus Christ is established upon faith in Him.

When I first began my ministry there was put into my hands a volume of Henry Ward Beecher's sermons. I was very fond of him. He always impressed me as the most wonderfully gifted man in illustrating in the world. All of his sermons abounded in beautiful similes and stories gathered from his knowledge of the literature of the world. This volume of sermons was enriched by some of his most striking illustra-

tions. I remember the very first sermon in that volume was on Regeneration.

In one of his illustrations he was trying to show the fall of man and his redemption. He says: "Imagine a beautiful picture hanging upon the wall. It is in a beautiful frame, absolutely without a flaw, and the whole thing is perfect. Now, that picture on the wall illustrates man in his original perfect state in the Garden of Eden, perfect in every detail, so far as we can judge. After a time dust accumulates upon that picture. After a while the dust gets so thick that you cannot see much of the original painting. It is not what you first saw. You cannot make it out.

"The condition of that picture illustrates Adam after sin entered and destroyed the original perfect man. The framework is still all right.

"Now," he says, "Regeneration is this. The housekeeper comes along and takes the picture down and rubs all the dirt off the painting and then polishes up the frame and hangs it on the wall again, and there is the picture just as pretty as it ever was. Now," says Mr. Beecher, "that is regeneration."

Well, I thought I had something good. Oh, it was a fine thing, and like most youngsters in the pulpit, I did not stop to see how my illustration would suit the truth. I got up and preached on regeneration and used that illustration.

As I went out of doors one of our Sunday-school teachers got me by the arm and said, "I tell you, that is the finest illustration of regeneration that I ever heard in my life. I never heard it made so plain before."

But there was one old deacon in that church that I just dreaded. He had great heavy eyebrows hanging down over his eyes, and he looked at me as though he thought I did not know much. That afternoon he came to my house and said, "You have not been preaching long, and have not gone down into things very far. You can tell a good story, but that one you used to illustrate regeneration is about as false as anything I ever heard, and you will see it some day."

I said, "How is that? Why, Brother 'So and So' met me at the door and said it was the most helpful thing that he ever heard."

"He knows Greek and Latin," said he, "but he does not know anything about his Bible. He knows less about it than you do."

Finally he said, "I have studied it, and if you will excuse me, I will show you the fallacy of your teaching. In the first place, it was all right to represent fallen Adam in the Garden of Eden; it is in the next place that it is wrong. I want to tell you that regeneration is not the mere washing up of the old Adam."

"Well, what is it?"

"Regeneration is that housekeeper coming in and taking that picture down and cutting the can-

vas all out, leaving nothing but the frame, the mere external man, and then she unrolls a picture and puts it in the place of the old canvas, and then hangs it on the wall again. It is the same frame, but it is not the washed over Adam. It is the brand-new picture of Jesus Christ."

Well, I hated to acknowledge that I was wrong, but any man could see that if the New Testament is at all true, that man was right. I saw it just as quick as a flash, but I hated to acknowledge defeat, and began to offer objections. He began to quote Scripture. Finally I said, "You need not quote any more Scripture. I know you are right." And the next Sunday morning I got up and told the whole story right out. I told them wherein I had been straightened out, and how it came. That was the best lesson that I ever learned, and I have never forgotten it, and never will forget it. And don't you forget it. If you do not learn anything else, I want you to remember that whether he is a Jew or Gentile, if he is saved, he is saved through Jesus Christ, and not through works; but this is no apology for bad works, no excuse for sin. Salvation, if it is inwrought, lives in a man's life, and works come as the result of the new principle, the new ideal, the new model that has been accepted.

Take the next section. The result of Israel's rejection (v. 11, 12). There are three things taught in that section. First, that by the rejection of the Jews salvation came to the Gen-

tiles. Now, for what purpose? First, that they themselves might be saved, and then that through them, the Gentiles, this despised people that the Jews had hated, might come a stirring up of the Jewish people themselves, by the fact that they got hold of salvation. That is what that word "jealousy" means here. It is not the kind of jealousy that we have in our churches. God is not the author of that kind, and He will certainly never save anybody by that kind. It means the stirring up of the Jews that He is talking about, and that is one of the results of the rejection of the Jew. When the Jew was rejected because he would not accept Christ, then the Gentile was given a chance, and he grasped it, and the object is to stir up the Jews, not with fury and wrath and mean jealousy, but to stir them up through these people who had been ground down by the people of God.

Now, then, another truth—the enrichment of the world. "Now, if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness." Stop a moment to think with me how much the world has been enriched by the fact that the Gentiles were given a day, and they accepted it.

Will you stop with me to think for a moment of the history of the nations of the earth to-day with respect to Jesus Christ? Let us see the contrast between the nations that have not Christ and the nations that have, and you will see some-

thing of the enrichment of the world through the Gentiles' acceptance of Christ.

Oh, how God has blessed the nations of the earth through the Gentiles! Certainly the Apostle Paul could well afford to speak of what a blessing the Gentiles in their acceptance of Christ were to the world, for even at that time, the Gentiles were leading in efforts to uplift, promote, and save the race of mankind.

Now, let us take the next section, the restoration, verses 25-27. In the twenty-fifth verse we have the statement of the restoration. In these two verses is a prophecy, and the Apostle is giving emphasis to it; that there is coming a time that this rejected nation (we are not speaking of individuals) shall be saved; when they shall accept the Messiah, fall prostrate before Him and acknowledge him as Lord, and the nation Israel shall be saved. It is coming to pass.

In the first place, you will see in this 20th verse that it is to come through the Deliverer. If you will take in connection with it Isaiah 59:20, you will see the prophecy of it. Jesus Christ is to come out of Zion as the Deliverer of His people, and when He comes they are going to fall down and worship Him and be saved as a nation, and then it will come to pass that "a nation shall be born in a day." Men talk sometimes as if that prophecy is to be fulfilled now. It is not so. It never has been, and never will be until Jesus comes again the second time.

Now, the purpose of this delivery, in verse 26: God never forgets His covenant. He has never made a promise that He is not going to fulfill. The only trouble about fulfilling God's promises is, first, our failure to believe and act upon them; and, second, to wait until God's time for the promise to be fulfilled.

Now, God has made a covenant with His people Israel, and God is going to fulfill that promise, and the whole Jewish nation is going to be saved. Not every man, but the nation is going to be saved; the great nation Israel, scattered throughout the earth, shall be gathered together in Palestine. I do not know just to what extent this Zionist movement will prove to be the fulfillment of prophecy, but whether the whole Jewish people shall be assembled in Palestine, or whether they shall be scattered throughout the ends of the earth, I don't know, but the nation of Israel, which is so remarkably kept intact, shall fall down before Him and be saved as a nation. Their sins are going to be blotted out, and they are going to be accepted upon the same conditions that we are accepted to-day.

Let us for a moment take the Divine program as it relates to Israel and the Gentile world. There are three things in the Divine program so far as the Jews are concerned. First, Israel for a time is set aside; second, the Gentiles at this period are called in; and, third, the final restoration of Israel. These three things make up

the Divine program and are going to take place.

Israel has been set aside, and the Gentiles have been called in during this period. Now, the Gentile dispensation was not a part of the original program of God. Of course, it was in the mind of God in the beginning, but so far as the program for the redemption of the race and the salvation of the race is concerned, it was not a part of the Divine program. It is a parenthesis in the program of God. The program of God was that Israel should accept Jesus Christ and go straight ahead until the final culmination. So far as we are able to read the Scriptures that seems to be the Divine order, but the Jews rejected God. They turned their backs upon Christ. God foresaw this and made provision for it. The prophets described it, and God provides this parenthesis in His program.

The Jews rejected Christ, and because of that rejection they are set aside. God told them that they would be set aside. It was no unfair judgment that God took at all. He simply set them aside, and then threw in this parenthesis, the Church dispensation, and in this we are now living and serving.

Now, the Jews as a nation are not being touched, but Christ is being enthroned, and His civilization is spreading, until finally the day of restoration is coming. Christ is coming again, coming here to reign personally and individually.

His reign was prophesied by the prophets; and because His reign was prophesied by the prophets, and because when He was on the earth He did not reign in the governmental affairs of the earth, many people have argued that these prophecies concerning Him are untrue.

One day on a train I got to talking with a Jewish Rabbi, a very intelligent man. He said, "Do you know, the objection that I have to your teaching is that it is not sincere. As I read the Scriptures, I read that Jesus Christ is to rule in the affairs of the earth. Don't you? Well, you know that He did not. He never got anywhere near His father's throne, nor to ruling this earth. Then, how do you claim Jesus to be the Messiah? I tell you when the Messiah comes He is to sit on His father David's throne and rule this earth, and then you are going to be ashamed that you did not wait until He came."

I said, "You have got the cart before the horse. You do not rightly divide the Scriptures. Jesus Christ is coming again, my friend, and He is prophesied in your Scriptures to come again. When He does come again He is not coming in a manger. That is the reason you despised Him. You say that I am not sincere. I say that you are not sincere, because the Scriptures tell you that He is to be born in a manger, and to be born of a Virgin. You expected Him to come with a blast of trumpets as a king."

Well, he had never seen that. I said further,

"When He comes again He is coming as you are expecting Him to come, as a king, and He is going to sit on His Father's throne, and then you are going to say that 'Messiah has really come at last.' He is going to say to you, 'I am the Jesus of the manger. I am the Jesus of prophecy. I am the one crucified, and I am come back and am going to sit on my Father's throne and rule this nation according to the program of heaven.' Then you are going to say, 'Oh, I wish I had accepted Him before this, but since I did not I will accept Him now!' Then the Jews are going to be restored, and then the great world-wide evangelistic sweep will begin."

XVIII

THE PRACTICAL APPLICATION

Chs. 12-16

We are going to try to close the Book of Romans, and it is an immense task that we have, for we have five chapters to compass. We find that they are all related to the practical side of Paul's theology, and, therefore, can be easily condensed. I shall try to give practically nothing more than an analysis of them.

I. Dedication to God. Ch. 12.

1. Call to dedication. v. 1.
2. What is involved. v. 2-21.

Now we come to apply the principles that he has been dealing with in the preceding sections; and the first application made is that of dedication, in verse 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Let us not get confused as to the terms "dedication" and "consecration." Nowhere does God call us to consecrate ourselves, for that is a work that man cannot do. Consecration is God's side

of the work of dedication. Dedication is man's side of the work of consecration. Man dedicates and God consecrates, and when you hear of consecration services being held, you hear of something being held that is entirely extra-scriptural. There is no Scripture whatever for holding a consecration service, nor is there any Scripture for our consecrating things to God. You hear sometimes of the priest consecrating a building or consecrating an individual. There is no such thing as man's consecrating anything. Let me say it again: consecration is God's side of the work of dedication, and dedication is man's side of the work of consecration. Man dedicates to God and then God puts His holy seal of consecration upon it, and it is then consecrated. And so the Apostle here, in this first verse of this twelfth chapter, is calling for dedication. "I beseech you, therefore, brethren, by the mercies of God, that you present (or dedicate) yourselves to God." This little word, "therefore," is a very significant one. It is always significant when found in a scriptural connection, but it seems to be specially so here, and upon that little word hinges so much. "I beseech you, therefore, brethren," as much as to say, because of what has preceded, because of what has already been said and done, I beseech you to present your bodies a living sacrifice.

We who have followed this teaching from the first to the present need not be reminded of some

of the wonderful things that have preceded this chapter, the wonderful truths that he has taught, the wonderful change that has been wrought in us if we have followed experimentally the teaching of these preceding chapters. Now, because of what has taken place in the past, in the teaching of the past, and in our own inner experience, the call comes to dedication of our whole bodies, not a part of our bodies, not simply our hearts and our affections, but our bodies, our whole being with all of its faculties and its powers; with everything that we have, we are called on to present ourselves to God, which is our reasonable service—reasonable because of what God has done for us, reasonable because of that change that has been wrought in us if we have experienced the teaching of the Apostle Paul in this wonderful book.

Then we have from v. 2-21 what is involved in this work of dedication. I have epitomized this section of this chapter for the purpose of presenting in as concise a form as I can that which I find involved in the life of a dedicated man.

V. 2-21. Non-conformity to this world, humility, diversity of gifts, sincerity of love, affection one to another; brotherly preferment, diligence and fervency, rejoicing in hope, patient in tribulation, continuing in prayer, communicating to the necessities of saints, given to hospitality, blessing for persecution, rejoicing with them that

rejoice, weeping with them that weep, the same mind one toward another, condescend to things that are lowly, not conceited, render to no man evil for evil, take thought for things honorable, as far as possible live peaceably with all men, if thine enemy hunger feed him, if he thirst give him drink, be not overcome with evil, but overcome evil with good.

These requirements are so very plain, as I look at it, that I do not think it is necessary to take time to explain them, or attempt to apply them. The life that is wholly dedicated to God is a life that embraces not one of these, but every one of them, and if that is true, and it is, pray tell me where do you find a wholly dedicated life? Mr. Moody once said, "The world waits to find one wholly consecrated man," and I think he might have said, "God waits to find a wholly dedicated man." We see great things manifested through man by God here and there. We find here and there a man upon whom God seems to have laid His hand and through him He works marvelously, and yet I do not believe that there has yet lived the man who has given God half a chance to show His power and His willingness to bless. As I have gone over these things embraced in the wholly dedicated life, and then, as I have measured my own life by them, I feel ashamed that I personally have not given God more of a chance in my own life, and I have come to this conclusion, that the only thing that God

waits for in the life of any child of His is whole dedication. It is a mistake to imagine that God is pleased to do little things. God is only pleased when He is allowed to do His best. He could not be God and desire any other than that. God's greatest and best is His normal desire, and if He is waiting to do His best through our lives, we should give Him a chance. Surely He has been good enough to us. Surely, as the Apostle puts it in his first verse, it is our reasonable service, for every one of us is desirous of success. We could not be human and desire less than success. Certainly we could not be Christ's and desire less than success and the highest form of success. I would not trust one who had no more ambition than to just pass along through life with failure to-day and success to-morrow. Every man who is worthy of the place that he occupies in the Father's affection is desirous of success, and the highest success can only be attained when we give God a chance to do His best; is when we make a whole-hearted, whole-bodied dedication of ourselves, with our affections and our lives of service unreservedly given to Him. Let Him take them, and give that back which He wants us to keep and take away that which He does not want us to have, for He would not take away anything that is for our good. Let Him withhold that which He does not want us to keep, and then let that life stand out in the community as a charged magnet. Everyone that comes in touch with it

feels that indescribable spiritual magnetism that goes out from a wholly spiritually magnetized life. Oh, we can say what we please, but that is the philosophy of the Christian life, and no Christian life can ever be lived so as to please God that does not live on that plan. We talk about growing in grace, and we urge upon men and women to grow in grace; we try to grow in grace, we make a little progress in one line, and perhaps while we are making progress in that line, we are failing in another. There is no such thing as normal spiritual growth that is not based upon whole dedication. When there is whole dedication of our whole being, then growth is the normal thing in the Christian life, not growth in one particular, but growth in every particular. When we have taken this step in dead earnest, then out of our lives will issue the things that I have just enumerated, which are found in this chapter.

II. The Relation to Governments

Ch. 13

1. The obligation. v. 1.
2. The reason. v. 1-5.
3. The application. v. 7.

This is a very essential point. A great many people think, when they get religion, that they have everything in this world they need; that they have no relation to the world after they

have gotten a very good case of religion. The Apostle Paul is directing a very clear-cut message to such people.

First, the obligation in verse 1, "Let every soul be subject to the higher powers." The Apostle here is talking about governmental authority, about the authorities of the civil government, and he makes the call by way of an obligation that every soul is to be subject to these high civil authorities. Why? Because, he says, there is no power but of God and the powers that be are ordained of God. In other words, God is the author of civil government just as much as He is the author of the Bible. He is the author of it in an entirely different sense and in a different way, but He is just as much the author of civil authority as He is of the Bible. Now, this does not mean that every man in authority is a God-fearing man. Far from it. I would that that were true. On the contrary, it is almost universally the opposite, but so far as the government is concerned, that is ordained of God, and the Christian is obligated to God to keep the law. I think that there could be no message spoken to-day that had in it more weight, if properly received, and more opportunity for good, than the message of this thirteenth chapter, and especially is that true right here in our own country to-day. A Christian man has no more right to disobey the law of the land than He has to walk in the face of the law of God and disobey it. Of course,

there is a distinction made, as you will see as you go on further in this chapter, between the civil law, in so far as it relates to the matter of civil government, and the civil law as it relates to the question of conscience. When it comes to the question of religious conscience, then it becomes quite another question. Nothing is to stand between a man and God. But in so far as government relates to the governing of the body in civil things, we are just as much obligated to keep the law of the land as we are the law of God, and the man who takes the law in his own hands and breaks it, breaks the law of God. Every Sabbath violator is guilty of two violations of law, and for those two violations of law he has got to stand before the judgment. First, he is guilty of the violation of God's law. Second, he is guilty of the violation of man's law, because the statute law of this country makes it binding upon us to keep the Sabbath, and when a man violates the Sabbath he violates both God's law and man's law. I wonder how these men that go down to their offices and work themselves and work their clerks, and carry on their regular routine of business, will feel when they stand before the judgment bar of God? I wonder how these Sunday-paper publishers are going to feel when they stand before the judgment bar of God? Never mind about their being run by good Christian men; here is the law. God said it, and man said it, and God indorsed what man said when

man made the law, and so all along the line we need to have our consciences quickened with respect to the tremendous importance of keeping the law, the law of God and the law of the land.

Anarchy is ever displeasing to God, and he is an anarchist who goes in the face of the law of the land and does as he pleases. He may not be branded as anarchists are branded, but he is an anarchist who takes the law of the land in his own hand.

"Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

I wonder how many of us shirk paying our taxes? Some people go away from town and stay away to keep from getting caught. I know a prominent church member, worth thousands of dollars, who, several years ago, was found to be paying tax on an old watch and a pistol. The rest of it was put off on other people to keep from paying taxes on it. He used to carry around the bread and wine and look as saintly as an angel. It never occurred to him when he refused to pay his taxes that he was breaking God's law. I have no question in my mind that, if he had been taught the Scriptures clearly and plainly, he would have seen differently and acted differently. I know young men who brag about getting out of paying their poll-tax. Let every such man or woman understand that when that is true, God's law is violated and it is a sin

XIX

CONCLUDING WORDS

I. Non-Essentials and Disputations

Chs. 14 *and* 15

1. The obligation. 14:1.
2. Against judgments. 14:1-12.
3. The higher law. 14:13-23 and 15:1-12.

"Him that is weak in faith receive ye, yet not for decision of scruples" (v. 1).

I wish that the Church everywhere could appreciate this teaching. How changed would be our method of procedure in all of our Churches! How different would be our feeling toward the weak brother! As it is now the weak brother is looked down upon rather with a spirit of contempt. We do not say so, but it nevertheless is so. The weak brother when he comes into the Church is too often made to feel that he ought to take a back seat until he passes through a stage of spiritual evolution and social evolution to the extent that he can be given the front seat, and that is especially so if that weak brother happens to be a sister. She is certainly made to feel that she must get far back, and stay

far back, a long time; and the world on the outside sees this and the ordinary man of the world knows that that is not Christ, and knowing that it is not Christ and yet seeing that it is persistently so in the Church, the world becomes disgusted. It has not the due respect for the Church that it should have and would have if things were operated on a different plane. It has not been long since I talked to a man of affairs and a man of fine judgment, a man who is fair, too, in his judgment, and he was referring to this very matter. He said to me, "The thing of all others that is keeping me out of the Church [though he was a professed believer] is the inconsistency of the Church with respect to weak and needy mankind." Those were his words, and then he illustrated what he meant. He said: "My wife worked hard to pick up and save a poor weak fallen girl, and she was saved, too, for my wife said she was." He thought that everything his wife said was registered in heaven. "And yet my wife's pastor told her that he did not think it was wise for her to try to join his church; that there were churches in the city where she could go and feel at home; that there was a great deal of feeling in his church against that kind of thing, and while he thoroughly sympathized with the effort, yet it was not best for her to come into that church. Now," he said, "I cannot join a church that preaches one thing and practices another, for if that

woman is saved, she is just as good as any other woman in the sight of God, or your teaching is wrong; and after all who of us has not sinned?"

I tell you, I do believe that we would not have one-half the backsliding in the Church to-day—not one-half—if we were to put into practice this teaching: if our officers and our Sunday-school teachers, our Christian men and women, when they see a man or woman about to stumble, would go to them and love them back into safety. The opposite of this is true. Let a little bit of suspicion get out in the community against a man, or more especially a woman. Where is a good woman that goes to her and says, "Here, let's have a little talk together. I am afraid you are imprudent, and I want to talk with you about it," and just demonstrating her genuine sympathy, win her by love back to the place of security? Instead of that, they who are strong are certainly strong in going around and telling everybody about the little indiscreet things that have been done. The Apostle Paul, inspired by the Spirit of God, was endeavoring to teach this Church to whom he had written this letter, that that is not the way to express the Christian life.

Then he goes on to give some very strong teaching with respect to the matter of judgment. Here his purpose is to condemn quick, rapid, hasty, unchristian judgment of one another, holding up as a sufficient reason for that that God

Himself is judge, and that we shall all have to stand at last, and every man give an account for himself before the judgment bar of God.

But the higher law is the thing that I wish to consider, from the 23d verse, chapter 14, to the 12th verse of chapter 15. The principle here is a very good one, and a very necessary one and it is well for us to understand it. There are a great many things that we are privileged to do in our own right, which, when we take into consideration the rights of others, we are not privileged to do. A man has a right to eat meat, but is there someone who is grievously offended because of meat-eating? If by the continuance of the meat-eating process one's influence is lost over such a one, that meat-eating must be given up, not that there is harm in the meat, but there is loss of influence in the thing that he is doing. This is what we call the higher law of Christian service, and it is a law that we ought always to keep in mind. Paul said, "I have a right to eat meat, it does not hurt me, but here is one who thinks that because this meat has been offered to idols, it is wrong to eat it. I will give up my right to eat the meat for the higher right of my brother's interest. I have the right to eat, and the right to eat carries with it the right not to eat." If all of us would adopt this principle, there would be no more trouble, there could not be any such thing as trouble in the Church.

II. The Final Salutation and Benediction

Chs. 15 *and* 16

There is nothing in this of special significance. I will just give an epitomized statement of what is contained in these two chapters. Prayer for the Church, his compliment of the Church, his personal words to them, his commendation of his colaborers, his final benediction.

Now for just a concluding word, the final word with ourselves. First, we have found in the study of this book that we are all in sin, and all hell-deserving and all hell-bound. We have seen also that Jesus Christ died to save us from sin. We have seen further that outside of Jesus Christ there is no such thing as salvation, that the work of the law avails nothing to the man until he, by faith in the death and the resurrection of Christ, is a saved man. That faith in the death and resurrection of Christ brings not only salvation to one, but also into his life are incorporated the principles which actuated Jesus Christ in His life, so that the matter of keeping the law is no more a matter of force, but the natural outcome. His concern is keeping in perfect spiritual harmony with Jesus Christ, and when he is in perfect spiritual harmony with Jesus Christ, the law keeps itself, for Christ came as the fulfillment of the law, and in His life was incorporated all that the law was intended to be, so that when we embrace Christ, we embrace

Christ as the sum and substance of all that God wants us to do and be. The position of the Christian is not one of legalism. It is one of liberty, but only such liberty as issues from a direct and personal touch with Jesus Christ. It is just that liberty that comes to one when he is mastered by Christ. Hence my injunction at the close of this study, which I trust has been helpful at least in some degree, my one injunction is this: See to it that Jesus Christ is Lord and Master of your life. If He is truly Lord and Master, the matter of living a Christian life is not one of strenuous endeavor, but one of normal ease, the outflowing of the inwrought life of Christ through the Holy Ghost sent down from God.

THE END

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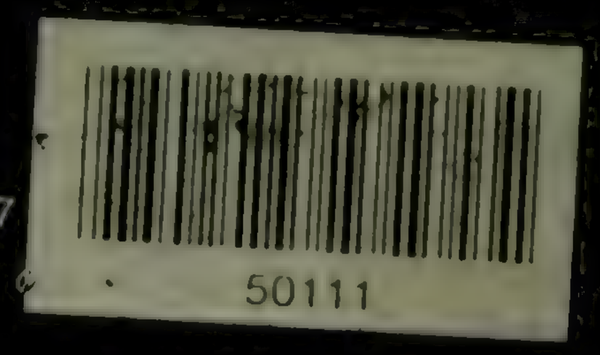
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